GEOLOGIA:

OR, A

DISCOURSE

Concerning the

EARTH before the DELUGE.

WHEREIN

The FORM and PROPERTIES ascribed to it,

In a Book intituled

The Theory of the Earth,

Are Excepted against:

And it is made appear,

That the DISSOLUTION of that Earth was not the Cause of the Universal Flood.

ALSO

A New Explication of that Flood is attempted.

By *ERASMUS WARREN*, Rector of *Worlington*, in *Suffolk*.

גם את העולם נתן בלבם

ECCLESIAST. iii. 11.

Et Mundum tradidit Disputationi eorum.

LONDON,

Printed for R. Chiswell, and are to be Sold by *John Southby*, at the *Harrow* in *Cornhill*. MDCXC.

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TO THE READER.

HAving perused the Book called *The Theory of the Earth*: considering it simply and abstractedly in it self, as a Philosophic *Scheme* or representation of things; I found it a Treatise, not unworthy of the ingenious Author of it. Though so it was not without its σφάλματα, or Defects. But then taking it as it relates to the Doctrine of the *Bible*, and so bears the Title, * *Sacred*; I thought it liable to several *Exceptions*.

* *Hanc Theoriam Sacram appello, cùm Telluris Physiologiam communem non respiciat; sed majores mundi nostri vicissitudines, quarum meminit Sacra Scriptura.* Præfat. ad Lectorem.

Some of these I determin'd to set down forthwith, and in a Letter transmit them to the learned *Theorist*. But my Pen growing warm, quite out-run the bounds of my first Intentions; and forcing me to alter the Method I had be-

gun, carry'd things on to this length, and drew them up in this Form.

My Design is only an humble Proposal of some few *Exceptions* against the *Essentials* of the *Theory*. And I as humbly beg, that they may not be mistaken, as to their *Rise*; nor misconstrued, as to their *End*. They flow but from *Affection* to *Truth*; and are directed to her *Vindication*. Let none therefore think them off-springs of a narrow mind, or issues of a captious disputatious Spirit; much less of a stingy Picque against Philosophy, to which, as I owe all becoming veneration, so I shall ever duly pay it.

Nor have I ingaged with the Theory at all because it is *New*; but because it is *False*. For all that is *true*, must needs be *ancient*: only the *Discovery* of some truth may be *New*. But then every such discovery of important truth, is highly to be valued and applauded: To be welcom'd into the World with thanks and joy; and entertain'd with reverence and a sweet reception. Yea as every such Discovery of weighty Truth, ought to be receiv'd with great kindness and respect; so that happy Person, who makes the Discovery, ought to be exceedingly honoured too, and lookt upon as deserving a Coronet and a Monument. And

for

for my own part, I had much rather assist with my hands in fitting up both; than write one word or syllable with my Pen, to hinder him of either.

Again therefore I heartily profess my Scope, to be nothing else but a *Vindication* of *Truth*; unless I shall add, and of *Religion* also. For though I am far from that temper, of being * *alarm'd at the proposal of every new Theory, as if all Religion were falling about our ears*: yet I am sensible the *Theorist* has assaulted *Religion*, and that in the very *foundation* of it. And therefore he must not blame me, if I have taken the *alarm* (to use his own word) when he was pleased in such a manner to give it. And truly should not some of us have been awakened by it, considering how loud he rings it in our ears; he might well have concluded, we were too fast asleep.

* In the *Preface* to the *Exp. Theory.*

When the fourteen † Books of *Numa Pompilius*, that ancient and famous King of *Rome*, were found in the Earth in a Chest of Stone; and being taken out were perused by several: at last, upon the Prætor *Petilius*'s report, that they contained *pleraque dissolvendarum Religionum*, *many things* tending *to the undoing of Religion* (at least in some Ceremonies or appendages of it) they were condemned by the

† *Liv. Hist. Dec. 4. lib. 10.*

Senate ——— An Argument of their tenderneſs and due concern for the Religion they had, though but a mean one. Now allowing our regard for Religion, to exceed that of the *Romans* (as in reaſon it ſhould) but as much as *our* Religion exceedeth *theirs*: and how deeply muſt we reſent (eſpecially thoſe of us in Holy Orders) even the ſmalleſt injuries done unto it? But then when Books come forth too like to *Numa*'s, the Contents whereof ſtrike at *Religion*; the leaſt we can do, is to complain of the abuſe, and endeavour meekly to confute them.

And that *the Theory of the Earth* does ſtrike at Religion, and *aſſault* it (as I ſaid) in the very *Foundation* of it; is but too evident. For in ſeveral things (as will appear in our Diſcourſe) it contradicts *Scripture*; and by * *too poſitive* aſſerting the truth of its own Theorems, makes *that* to be falſe; upon which our Religion is founded. And to aſſert ſuch things poſitively, as imply Scripture to be falſe in any Periods of it; muſt be of very pernicious conſequence. For if it fails in *ſome* inſtances, it may do ſo in *many*: and that which renders it ſuſpected in *part*, will impeach the credit of the *whole*.

* Read the 17th Chapter of this Diſcourſe.

Let

Let it be noted therefore that the Diſpute here, is not meerly whether the World we live in, be the ſame *now*, as it was of *old* before the Flood: or whether there be not as much difference betwixt its *primæval*, and its *preſent* State; as betwixt a goodly Structure, when ſtanding in its glory, and groveling in its ruines: but (which is far more material) whether ſome ſacred and *revealed Truths*; or gay, but groundleſs *Philoſophic Phancies*; ſhall be preferred.

The Book has lain by in Manuſcript a great while. Why it did ſo, is well known to *ſome* good Men; and I need not trouble *all* with the Reaſons of it. But when none (as I could learn) were diſpos'd to write better; I let it come abroad.

In it, I have not (to ſpeak in the *Theoriſt's* language) * *made Judgment or Cenſure of* his Hypotheſis, *upon general preſumptions and prejudices, nor according to the temper and model of my own ſpirit; but* (I think) *according to reaſon.* And that I might not *impoſe upon my ſelf or others, have laid aſide that lazy and fallacious method of cenſuring by the lump,* and endeavoured *to bring things cloſe to the Teſt of* true *and* falſe, *to explicit proof and evidence. And whoſoever,* ſays he, *makes ſuch Objections*

* In the Preface to the *Eng. Theory.*

against an Hypotheſis, *hath a* **Right** *to be heard.* This *Right* therefore, ſo far as it is mine, and I may lawfully do it; I now challenge.

To conclude. Whereas I have endeavoured to explain the Univerſal Deluge, in a new and unuſual way; I would by no means be thought to ground upon it, as certainly true: but only to ſhow that another way of opening and unfolding that intricate *Phænomenon*, may be found out, as *plauſible* or *approvable* as that which the *Theory* goes in. And truly for my own part, I am much of the Opinion of a very learned Friend of mine (a great ornament both to the Univerſity and the Faculty he is of) who upon peruſal of this Book in Manuſcript, wrote this to me among other things: *Though we have* Moſes, *yet I believe we muſt ſtay for* Elias, *to make out to us, the true Philoſophical* modus *of the Creation, and Deluge.*

THE

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LICENS'D,

Jan. 29.
$168\frac{8}{9}$.

Rob. Midgley.

ERRATA.

ERRATA.

PAge 13. Line 10. Read *incorruption*. p. 48. l. 3. after *that*, insert *were in it*. p. 58. l. 3. r. *host of*. p. 59. l. 31. r. המדרש. p. 60. l. 26. r. למסורת. p. 75. l. 13. r. *and*. p. 95. l. 1. r. *professed*. p. 98. l. 23. r. אינו. p. 109. l. 21. r. *canales*. p. 116. l. 7. r. *Miles*. p. 127. l. 9. r. *Brahe*. p. 129. l. 25. r. *descry*. p. 145. l. 28. r. *inartificial*. p. 233. l. 1. r. *grow*. l. 5. blot out *so*. p. 255. l. 1. r. *just*. l. 30. r. *its*. p. 282. l. 14. r. *Crops*. p. 289. l. 21. after *land*, insert, *excepting the Red Sea*. p. 306. in the last line of the Margent, r. תהומות. p. 307. l. 17. blot out *a*. p. 321. l. 25. r. *two hundred*. p. 324. l. 17. after *in*, r. *answered*. p. 333. l. 2. r. *about*. p. 345. l. 25. r. *hideous*. The Parentheses, p. 289. l. 15, 16, 17, 18. and p. 290. l. 2, 3. should have been left out. Some *mispointings* also must be noted.

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ting it too low *in its Operations.* 16. *Or else by Raising it too* high. 17. *Which is the fault of* The Theory of the Earth. 18. *A* Character *of it.* 19. *The* Occasion *of this Discourse against it.* 20. *Together with its* Method. 21. *This Chapter, an* Introduction *to the Discourse.*

1. IT is a memorable and worthy Saying (for a Heathen) of † *Simplicius*; *Philosophy is the greatest Gift that ever GOD bestowed upon Men.* And were it restrained to *Natural Philosophy* alone, there would be much truth in that Assertion of his. For it serves our interests with a mighty efficacy, and is highly conducive to our benefit; not only many, but innumerable ways. Thus it exalts our Minds, and inlarges our Understandings, and fills them with rich and invaluable Notions. It elevates our flat and groveling Souls, and makes them at once to look up, and look high. It disinthralls our Judgments, inslav'd to Sense, and weak Speculations; and swells our shrivel'd narrow Thoughts, into wide, and generous, and comprehensive Theories. It wipes the dust of Ignorance, and dimness of Prejudice out of our Eyes; and inables us not only to see Nature's Beauty, but duely to admire it. Yea, in a short time, it turns our Admiration into studious Industry; and of passionate Lovers of Nature's Perfections, makes us curious and painful Searchers into her Mysteries. And here new Discoveries bring fresh * Delights; and our intellectual Satisfactions, do more than compensate our most tiresom Disquitions. For the Mind being weighed down with

† Τὸ γὰρ μέγιστον τῶν ἐκ Θεοῦ δωρηθέντων φιλοσοφία ἐστί. *In Epict. Ench. cap.* 29.

* *Voluptas quam percipimus ex intuitu rerum quas oculi cernunt, minime æquiparanda est cum illa quam adfert notitia illarum quas philosophando ingenimus.* Des Cartes in Præfat. ad Princip.

the

the luggage of the Body, and bound fast, as with Chains, in the straitnesses of it; Philosophy relieves it (says a great (*a*) Man) by giving it a fair Prospect of the things of Nature, and lifting it up from Earthly, to Divine Concerns. To take cognoscence of which, while it sallies out, it recovers a kind of liberty; and breaking loose, in some sense, from the uneasie pressure and confinement it suffers, is refreshed with the survey and study of the Heavens.

(*a*) *Corpus hoc, animi pondus ac pœna est: premente illo urgetur: in vinculis est, nisi accessit philosophia: & illum respirare rerum naturæ spectaculo jussit, & à terrenis dimisit ad divina. Hæc libertas ejus est, hæc evagatio; subducit interim se custodiæ qua tenetur, & cœlo reficitur.* Sen. Ep. 65.

The learned (*b*) Father flies higher still, though not in the least above the Mark. For he makes Philosophy *profitable for Godliness, to such as fetch Faith from Demonstration.* And says, *That if it does not comprehend the vastness of Truth, nor is able to perform the Commandments of the* LORD; *yet it makes way for the most royal Doctrine.* And therefore he would have *all* (not excusing very (*c*) *Women*) to mind Philosophy. And argues, That none who are (*d*) *young* should defer it; and that none who are *old* should be weary of it; *because no Man is too young, nor yet too old, to get a sound Mind.* And then adds, *He that says 'tis too soon, or too late, to study Philosophy; is just like him who says, it is too soon, or too late, to be blessed.* And that Philosophy should contribute towards Mens Blessedness, we need not wonder; when (as he says

(*b*) Ἐι μὲν μὴ καταλαμβάνει τὸ μέγεθος τῆς ἀληθείας, ἔτι δὲ ἐξασθενεῖ πράττειν τὰς κυριακὰς ἐντολὰς, ἀλλ' οὖν γε προκατασκευάζει τὴν ὁδὸν τῇ βασιλικωτάτῃ διδασκαλίᾳ. *Clem. Alex. Strom. lib.* 1.

(*c*) Φιλοσοφητέον καὶ τοῦ γυναιξὶν. *Strom. lib.* 4.

(*d*) Μήτε νέος τις ὢν, μελλέτω φιλοσοφεῖν, μήτε γέρων ὑπάρχων, κοπιάτω φιλοσοφῶν. οὔτε γὰρ ἄωρος οὐδείς ἐστιν, οὔτε πάρωρος πρὸς τὸ κτᾶ ψυχὴν ὑγιαίνειν. ὁ δὲ λέγων, μήπω τοῦ φιλοσοφεῖν ὑπάρχειν ὥραν, ἢ παραληλυθέναι τὴν ὥραν, ὅμοιός ἐστι τῷ λέγοντι, πρὸς εὐδαιμονίαν ἢ μήπω παρεῖναι τὴν ὥραν, ἢ μεκίτ' εἶναι τὴν ὥραν. *ibid.*

in (a) another place) *it does before-hand purge and prepare the Soul to receive the Faith, upon which the truth builds Knowledge.* And albeit in these Expressions, he might not mean *Natural* Philosophy only; yet speaking all along of the *Greek* Philosophy in general, he cannot be supposed to exclude that neither. Which indeed does very much qualifie and dispose us for true Religion; and is rarely instrumental to improve and advance it.

(a) Προκαθαίρει καὶ προεθίζει τὴν ψυχὴν εἰς παραδοχὴν πίστεως ἐφ' ᾗ τὴν γνῶσιν ἐποικοδομεῖ ἡ ἀλήθεια. *Strom. lib. 7.*

To make out this fully, how useful and serviceable Philosophy is, to promote Religion; would require a whole Volume. Let me only touch upon a few Particulars.

2. First, it is useful, *To prove, There is a GOD.* Of all the Fundamentals of Religion, this is the chief. Yet if Philosophy did not lend us some Topicks, from whence we might fetch Arguments, to evince and confirm the Existence of a DEITY; all that we could say, would be too cold and languid to confute the Atheist. But when that discovers an absolute necessity of a First Cause, and of a First Mover; and of an infinitely Wise and Powerful Creator of the Universe, and of as infinitely Wise and Powerful a Governour of the same: Or else on the other hand, shews a necessity of Deifying the World itself, by bestowing Godlike Attributes upon it; and of granting *Self-movency, Life* and *Understanding* to Matter; with other most notorious and numberless Absurdities: Then he must either openly confess there is a GOD, or with silence submit to a Belief of his Being.

And what a considerable stroke Philosophy has in proving there is a GOD, *Plutarch* fairly gives us to understand; where he declares, (b) *That the*

(b) Ἔχον δὲ ἔννοιαν τούτου πρῶτον μὲν ἀπὸ τοῦ κάλλους τῶν ἐμφαινομένων προσλαμβάνοντες. *De Placit. Philos. lib. 1. cap. 6.*

first

first Notion Men had of him, they took from the beauty of the aspectable things. And a little after, (a) *They had the knowledge of a GOD, from the Stars which appeared, while they beheld the great harmony they caused, and how orderly they made Day and Night, and Winter and Summer.* To which agrees what we read, *Wisd.* 13.3,4.

(a) Θεοῦ ἔννοιαν ἔσχον ἀπὸ τῶν φαινομένων ἀστέρων, ὁρῶντες τούτους μεγάλης συμφονίας ὄντας αἰτίους, καὶ τεταγμένας ἡμέραν τε καὶ νύκτα, χειμῶνά τε καὶ θέρος. *ibid.*

3. Secondly, *To acquaint us with the Nature of the DEITY.* For what to make of his Immaterial or Spiritual Essence; of his Necessary and Self-existence; of his Ubiquity or Omnipresence; of a TRINITY in Unity; or Three distinct Persons, in one and the same undivided Nature, and common essential Substance, *&c.* we should be utterly at a loss, were it not for Philosophy. Not that Philosophy can enable us to look to the Centre of God's Perfections neither, and throughly to understand him; that's impossible. For he is nothing else but GLORY and GREATNESS. And such is the Brightness of the one, and the Immenseness of the other, yea, the Infiniteness of both, that no created Capacities, with all the helps they can possibly get, shall attain to a clear and full knowledge of him. Yea, much of the felicity of the Eternal State, seems to lye in this; That as we shall always see more and more of GOD, so we shall never be able to discern *all*: But shall incessantly be entertained with fresh Perceptions of new Delights, arising from fresh Apprehensions, and new Discoveries of the incomprehensible Goodness and Beauties of the Divinity. Which Apprehensions will be so very clear, and the Oblectations issuing from them so high and strong, in reiterated rapturous Vibrations in the Soul, that we shall be strangely overflowed, and

and as it were quite ſwallowed up of endleſs and moſt beatifying Satisfactions. And O amazing Bliſs and Happineſs indeed, where we ſhall ever be ſinking deeper and deeper ſtill in an abyſs of intellectual Joy and Sweetneſs! This will make our condition a boundleſs Ocean of tranſporting Pleaſures; as GOD's Nature is a like Ocean of Divineſt Excellencies. But then if GOD be too Glorious and Great to be perfectly underſtood by us in the Manſions above (where the dormant Powers and Faculties of our Souls (which perhaps are many) ſhall be all awakened into lively Actings) how much leſs can Philoſophy help us to underſtand him compleatly, here in theſe lower Regions? Yet as Men may ſee more with a good Perſpective, than they can do without it; ſo we may better acquaint our ſelves with the Nature of GOD, being aſſiſted by Philoſophy, than if we had it not. And the truth is, even the very *Word* and *Works* of GOD, the two moſt informing things we have, the moſt apt and able to lead us into competent knowledge of His MAJESTY, without Philoſophy, are neither of them to be rightly or tolerably underſtood in innumerable Inſtances.

4. Thirdly, *To aſſert a Providence, and the free uſe of our Faculties. Aſtra regunt homines, Stars govern Men*, has taken great place in the World: Inſomuch that a Mans *Stars*, and his *Deſtiny*, have been Terms equivalent. As free Agents as we are, they have been thought to controll us; to be Diſpoſers of our Lot, and Diſpenſers of our Portion, and the Maſters of our Fortune. To incline our Minds, and to ſway our Wills; to determin our Motions, and over-rule our Actions; ſtaking us down as it were in all our Proceedings by irreſiſtible force, or tying us up to fatal neceſſity.

neceſſity. A Perſuaſion moſt ſtrange, and alſo as falſe. It might come from hence. The Stars were obſerved to be very numerous, and for their largeneſs, moſt conſiderable Bodies. And therefore for them only to ſhine in the Night-time, and that with ſo pitiful a light, as every little Fog or Cloud can obſcure, might well be thought too mean a work for them, at leaſt for their whole Employment. Whereupon to intitle them to another Task, more noble and ſuitable, they were fancied to have Mankind committed to their charge, to be ruled by them with an abſolute Regency. But whence ſprang this Miſtake, of the Stars Superintendency and Sovereign Dominion, ſave merely from the want of ſound Philoſophy? For as many as are tolerably vers'd in that, know they can have no ſuch Influence or Empire; but are wholly incapable of exerciſing a Regiment of that Nature over us. And do know as well likewiſe to what other great Ends or Uſes they may ſerve, moſt worthy of themſelves; much better than to ſuch an impoſſible Juriſdiction, as has been wildly and unreaſonably attributed to them.

5. Fourthly, *To exclude Idolatry.* The moſt general and conſtant Idol among Men, has been the Sun. And how came he to be ſo? Why, from his Motion; he might probably be reputed an Animal: And from his regular Motion, he might as well be thought to have Underſtanding. And then from theſe Notions or Perſuaſions concerning him, Men might eaſily aſcend to an higher yet, and fancy him a Being of Divine Perfections; as *Cardan* and *Vaninus* did. And ſo it would be natural to honour him as a GOD, by paying Divine Worſhip to him. Yea, a long and prevailing Doctrine it has been, That the Sun (though he

he was not a rational and understanding Creature himself) was actuated and directed by a Spirit or *Intelligence*. And this seems an Opinion, but one remove from the other; and might give too just occasion and encouragement to superstitious Adoration of the Sun; if not open a wide door whereat it might enter. But then true Philosophy interposing here, makes so full a discovery of his Nature, as may throughly abolish and for ever destroy all grounds and reasons of Idolatrous Practices in reference to him. Though through want of such Philosophy at *Athens*, *Anaxagoras* fell under a double misfortune; being at once both fin'd and banish'd, for calling the Sun a meer Globe of Fire.

The like also is applicable to the Stars, the Moon, and the rest of the Planets; which too often, and with too many, have been reputed Deities, and treated accordingly. And therefore *Philo* says, they were (a) *of old*, αἰσθητῶν θεῶν εὐδαίμων νομισθεὶς στρατὸς, *the reputed blessed Host of sensible GODS*.

(a) *Lib. de mund. incorrupt.*

6. Fifthly, *To vindicate the Gospel*. In illustrating, that is, and clearing it up, in some of its most considerable Points or Articles. In it are delivered the most high and important things that can be; and they seem to be as difficult in their Proof, as they are lofty and momentous in their Nature and Accomplishment. But from Philosophy they receive good Light and Confirmation.

7. Of this kind, in the first place, is, *The Immortality of the Soul*. The certain truth or reality of which, is abundantly evidenc'd by plenty of Arguments from the several *Places* of Philosophy. Thus, it teaches (for Instance) that the Soul is a spiritual or immaterial

terial ſubſtance: and ſo, diſtinct from the Body, and independent upon it. Which Propoſition alone, throughly confirmed, is ſufficient to eſtabliſh her Immortality; and that ſtrongly and impregnably, againſt all the Cavils and perverſe Objections, that wanton Wits of captious *Somatiſts* can raiſe in contempt, or (as they imagine) in confutation of it. And that the Soul is a purely ſpiritual Being, and ſo, quite different from, and exalted above the Nature of Body; even then when ſhe animates it, and lives in cloſeſt conjunction with it: Philoſophy gives us clearly to underſtand, from her POWERS or FACULTIES, and from her OPERATIONS. I mean while it inables us to apprehend and judge, that they are too lofty and excellent, too regular and active (as being vital and intellectual) to be in any meaſure compatible to meer corporeity; though of never ſo ſublimate and refin'd a conſiſtency.

Thus, we know, the Soul can move and perceive, and underſtand and conſider, and reaſon and conclude, and deliberate and determine, and chooſe and refuſe. That ſhe is capable of framing univerſal Propoſitions, and of apprehending ſpiritual and abſtracted Eſſences, and the Numbers, and Notions, and Ideaes of things. That ſhe is able to correct the ſeeming repreſentations of Senſe and Fantaſie; and when Objects appear in ſuch Diſtance, or Figure, or Colour, or Magnitude: to think and infer that they muſt be otherwiſe. That ſhe has power to ſtrive with the Bodily Appetites; and after many, and long, and vehement Colluctations, to maſter and ſubdue them. She going one way, by vertue of that free and innate Rule, which is founded and deeply radicated in her ſelf: while ſly Propenſities and Inclinations flowing from inferiour ignoble Paſſions;

do dispose her *to*, and would impetuously hurry her on *in* another. Where though compliance with the motions she feels, would be far more pleasing to her at present, than stout resistance; yet she bravely stands out, because that in her prospect of future consequents, she is sensible, yielding would turn to her prejudice. Yea, she cannot only encounter and fight against the Body, and maintain both stiff and lasting conflicts with its brutish affections; but moreover delight in the Combates while they hold, and when they are past, rejoice in the Victory.

Now all these Powers and Workings of the Soul, in the Accounts of Philosophy, are Arguments and Indications of her Incorporealness, or distinctness from the Body. And if we look upon them, as supervening *to*, or falling in *with* the Evangelical Doctrine of her Immortality; the Article will thereby be eternally settled, never to be shaken, much less to be ruined, by the most powerful Assaults and furious Batteries, that Atheistical Sophistry can make against it.

We are all mortal, and he that lives longest, must die at last. But when he does so, some are apt to surmise, *quod totus moritur*, that he dies wholly and finally, without or beyond all hope and remedy. And truly were the Soul no more than what many would make her; namely, *Crasis, Harmonia, vel Modus corporis*; *a Temperament, Harmony, or Modification of the Body*; his fate might well be supposed such, because indeed it could be no other. But sound Philosophy, I say, makes it very evident, that the Soul is a substance distinct from the Body. That there is as real, and as great a difference between them, as there is between the Prisoner and his Chains; or the House and its Inhabitant. And therefore several Philoso-

phers

phers (and *Socrates* for one) have taught us to call this Body, ἡ ψυχῆς οἴκησιν, *the habitation of the Soul*; yea, φυλακὴν, καὶ τάφον, her moveable *Prison*, and her living *Sepulchre*. And the *Essenes* (followers of *Pythagoras*) reckoned, as *Josephus* informs us, ἄσπερ ἐκ δεσμῶν λυθεῖσαν, &c. that to go out of the Body, was *like an inlargement from Fetters*. And this distinctness of the Soul from the Body, does aloud proclaim her independence upon it; and shows her to have a vital Power in her self, inabling her to subsist when separated from it.

Yet (to shut up the Point) none need marvel that the excellent Philosopher now mentioned, I mean *Socrates*, should leave the World with a seeming mistrust of this great Truth, the Immortality of the Soul, (with an, εἴπερ γε τὰ λεγόμενα ἀληθῆ ἐστι, *IF SO BE the things spoken be true.*) For the wise Man's condition, at the present, was exceeding black and dark; and the gloomy lowring circumstances he was in, might well cloud his mind, and dull his thoughts; and so depress and sink his Spirit; as to hinder his quick apprehension of things. And though he was a very considerable Philosopher in his time, yet the Gospel which *brought life and* * *immortality to light*, had not then visited the World: nor did Philosophy it self, then shine so bright by much, as now it does. All which rightly weighed, instead of wondring at his diffidence, we may rather be amazed at his Courage and Gallantry. For they who shall read, what *Plato* relates (in his *Apology*) concerning him; may well be surprized, not to say, astonished at his exemplary fortitude; and the generous and incomparable greatness of his Spirit, at his dying hour.

* 2 Tim. 1. 10.

8. A second grand Doctrine that Philosophy vindicates, by contributing towards the elucidation of it, is, *The Resurrection of the Body*, which was never explicitly recommended to the World, till the Gospel was promulgated. And therefore is fitly called by *Tertullian*, *fiducia Christianorum*, the proper or peculiar *confidence of Christians*.

This the Atheist can seldom either read, or hear of, but he is ready to smile, if not to insult. He huggs it as a dear and most useful notion; As a notion which he thinks he can form into an Engin, and that of such mighty and irresistible force, as shall be able to batter down the whole Fabrick of the Christian Religion. That Mens Bodies should die, and be buried, and rot in their Graves, and grow up into Grass; and this Grass be eaten by Beasts, and those Beasts be eaten by Men, and those Men be eaten by Canibals, and those Canibals devoured by Worms, and those Worms turned to Dust, and that Dust quite dissipated and lost; and yet those Bodies rise again, Hundreds or thousands of Years after: How strange and impossible must this be? How vain and foolish the Religion that teaches it? How fond and silly the People that believe it? But Philosophy helps to make out the mystery.

For that teaches, *That no* MATTER *does perish*; that none of it is annihilated or utterly lost. Whereupon it follows, That when our Bodies are interred, and reduced to Earth, or else burned, and for the most part evaporate into the Air, or the like; they suffer but a dissolution and dispersion at worst. And therefore they may still be capable of being gathered up in their wideſt dissipations, and of being made into living Bodies again. Provided there be but (as there is) a Power in the World, that can work them to re-unions, by

by conſigning and adjuſting their numberleſs Particles, into their reſpective integral Maſſes.

Philoſophy teaches alſo, *That all Matter in being was once the ſame; and that it is ſo ſtill, only it is diverſified into ſeveral kinds, by various Modifications.* Whence it follows, That (according to the account we have of the Reſurrection) a *Terreſtrial* Body, may become a *Celeſtial* one; and a *Natural* Body, may become a *Spiritual* one; this *Corruptible*, may put on *Incorruptible*; and this *Mortal*, put on *Immortality*; and yet be the very *identical* Body that it formerly was; the ſame in *Subſtance*, only different in *Qualities*. As Gold, is the ſame Gold, when tried and refined; only more pure than it was before.

Farther, the ſame Philoſophy inſtructs us, *That the moſt of that Food, which Men take, does not come to Aſſimilation, or abſolute converſion into the ſubſtance of their Bodies*: yea, *that very little of it does ſo.* Whence it follows again, That the Body of a Man by being eaten of Cannibals (though it ſhould be eaten over and over) needs not for *that*, be hindred from riſing again. For, excepting ſome ſlender portions of it, it ſlips through the eaters; and however by Concoction it be turned into Chyle, yet it is not carried on to a full tranſmutation, and converted into Fleſh. So that the greateſt part of the devoured Carkaſs, is only altered in it ſelf, by paſſing through the Veſſels of them that eat it; but no way appropriate to another individual. And the remains of this macerated changed Carcaſs (that never ran into the Compoſition of others) after all its mutations, being turned at laſt (to uſe *Tertullian*'s word) into *the Subſtance of Eternity*; ſhall thereby be fitted to re-imbody that Soul, which formerly wore

wore it. Yet ſtill it will be the *ſame* Body (in a very good (let me ſay) in a *Goſpel* ſenſe) that it was when it died; foraſmuch as it muſt conſiſt of the ſame matter which did then conſtitute it. I, and we may ſtill call it *Fleſh* too, becauſe it really is ſo. Only inſtead of *Corruptible* Fleſh (which not only *ſhall not*, but οὐ δύναται, * **cannot** *inherit the kingdom of* GOD; we muſt allow it to be *Glorious* (let it not ſeem abſurd, if I add) *Spiritual* Fleſh. In a word, it ſhall be ſuch Fleſh, as our BLESSED REDEEMER's is now in Heaven. And therefore we may remember, he has promiſed, by a famous Apoſtle; when he ſhall appear again, * μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *to transform the Body of our humiliation*; and to make it σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, *conform to the Body of his Glory*. Where, μετασχηματίζειν, does plainly ſignifie, That the Bodies of Holy Men, at the Reſurrection, are not to be changed ἐν οὐσίᾳ, *in ſubſtance*; but ἐν σχήματι, in *Form* only. The *matter* of them is ſtill to be the ſame; only the *Modes* of them are to be altered, and they muſt put on new, and better Accidents. The variation they ſuffer, ſhall be in the *Scheme* or Habit; not in the *Eſſence* of their Bodies.

*1 Cor. 15. 50.

* Phil. 3. 21.

Two lively *Specimens*, or Pledges of this admirable change, which at laſt ſhall happen to the Bodies of the Righteous, to their great improvement in circumſtantials; are given us in the inſpired writings. Which, if duly conſidered, may ſerve to ſtrengthen our Faith, and make us firm and ſteady in our Belief of the thing. The firſt of them occurs, *Exod.* 34. in the Perſon of renowned *Moſes*. His Face ſhined while he was upon Earth; and at the ſame time that it was corruptible Fleſh, did glitter with ſo bright a luſtre, that his fellow Mortals were

not

not able to behold it. And therefore whenever he talked with them, he was fain to wear a Vail, over the dazeling ſplendours of his radiant Countenance.

The other St. *Mat.* 17. in the moſt adorable JESUS, at his transfiguration. For then his bleſſed Face did not only ſhine, but ſhine as the Sun. And yet at the ſame time that it was ſo glorious and wonderful refulgent; it was but the Fleſh that it us'd to be. And therefore, ſays the Evangeliſt, μετεμορφώθη, he was changed in *form* only. And Saint *Luke* giving account of the ſame thing, does it in theſe words, ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, the **faſhion** *of his Countenance was altered*; but nothing elſe. And if the Body of Man, in this ſtate of Mortality and Imperfection, could put on a ſhining, yea, a Sun-like Glory; by a change of its form or faſhion, its modes or qualities: then how eaſie will it be for a throughly changing modification, to ſuperinduce ſuch an alteration in all its Properties, at the Reſurrection; as is neceſſary to make it glorious in its full capacity. Though when all is done, it ſhall ſtill be but (* as the Father calls it) *caro angelificata, angelified fleſh*. Fleſh as pure, that is, and as ſpiritual, as thoſe Bodies which the Angels wear.

* Tertul. *lib. de Reſur.*

And truly if Chymiſts by the force of Fire, can reproduce Flowers (as we are told they can) out of their own Aſhes: and the Herbs that Beaſts have eaten, out of their Excrements, by the Architectonic parts latent in the ſame: then well may the Philoſopher argue and infer; what may not the laſt and dreadful ἐκπύρωσις, Burning of the World (which will eaſily reſolve things into their firſt Seminals) be able to do, towards the reſtoration of the dead Bodies of Men, or their happy refloreſcence out of their Duſt and Ruines? Eſpecially if he be a Chriſtian,

ſtiân, and thinks the DEITY will ſtrike in with this melting Flame, and ſtrengthen and conduct it, in its mighty energy, to that very ſtrange and wonderful effect.

I ſay, if he conſiders, That the DEITY will ſtrike in, and ingage in the caſe. For I would be loth to have a ſiniſter miſconſtruction made, of what has been ſpoken. I mean, by being thought to impute the great and miraculous work of the Reſurrection, to the force of Nature only; or the perfect explication of the manner of its accompliſhment, to the light of Philoſophy. All that I have ſaid, amounts but to thus much, That Philoſophy helps us ſomewhat better to conceive of the feibleneſs of the thing: as Nature helps much to illuſtrate its futurity, and alſo in ſome meaſure to exemplifie or repreſent it.

That Nature does thus, is clear, in the Judgment of *Minutius Felix*, an Author of equal elegance and ſolidity, in what he wrote; only pity it is that he wrote no more. His words, to this purpoſe, are theſe, * *See how entire nature for our comfort ſtudies* (to exhibit or typifie) *a Reſurrection to come. The Sun ſets, and riſes again; the Stars go down, and return again; the Flowers fade, and revive again; Shrubs, after the fall, have Leaves again; Seeds, unleſs they rot, ſpring not up again; ſo the Body in the Grave conceals a greenneſs, as Trees in the Winter, under counterfeit drineſs. Why art thou ſo haſty, as if it could revive and return, while rawiſh Winter laſts? We muſt alſo wait for* the Spring time *of the Body.* Thus far he. And in the ſame way of ſetting forth the

* *Vide quàm in ſolatium noſtri, reſurrectionem ſuturamomnis natura meditetur. Sol demergit, & naſcitur; Aſtra labuntur, & redeunt. Flores occidunt, & reviviſcunt; poſt ſenium, Arbuſta frondeſcunt; Semina, non niſi corrupta, reviviſcunt: Ita Corpus in ſeculo* [Sepulchro] *ut arbores in hyberno, occultant virorem aviditatis mentitæ. Quid feſtinas, ut crudâ adhuc hyems reviviſcat & redeat? expectandum nobis etiam corporis ver eſt.* In Octav. *pag.* 113.

the Reſurrection, by ordinary Revolutions and Renovations in Nature, do the pious and learned Fathers go. As *Tertullian*, *Epiphanius*, *Ruffinus*, St. *Chryſoſtom*, St. *Ambroſe*, St. *Auſtin*, *Theodoret*, *Damaſcen*, and others.

Now juſt as Nature ſhews the futurity of the Reſurrection, while it prettily adumbrates and prefigures it to us, by various and lively Symbols and Reſemblances; ſo Philoſophy, another way, leads us into quick and clear Apprehenſions of its poſſibility: I mean, while it makes it evident, to ſuch as conſider, that a Body diſſolved, muſt ſtill exiſt in the *Minutes* or little Particles of it. And that the coarſeſt matter (even that of a cadaverous Body it ſelf) by a meer *Phyſical* change of its Modes or Qualities, may be made into a Subſtance moſt fine and glorious, and yet be really and eſſentially the very ſame it was.

But ſtill I ſay, as before, that this mighty Work, as to the main of it, is to be done by the Hand of GOD. And if any will maintain, That it cannot be; it behoves them, as the Chriſtian (*a*) Philoſopher has ſaid, to ſhew that it is, ἢ ἀδύνατον τῷ Θεῷ, ἢ ἀβούλητον, either above GOD's Power, or againſt his Pleaſure, πάλιν ἑνῶσαι καὶ συναγαγεῖν, *to gather together* the fragments and ſcattered materials of dead Bodies, and to *reunite* them, εἰς τὸ ἀνθρώπων σύστασιν, for the *Conſtitution* or Inſtauration *of Men*. To him it ſolely belongs, to give ἑκάστῳ τὸ ἴδιον σῶμα, *to every one his own Body*, 1 Cor. 15. 38. And without his ſpecial directing and diſtinguiſhing Providence, impoſſible it muſt be, that particular Souls ſhould all recover the proper Ingredients of their reſpective Bodies, out of that unſpeakable blend and confuſion into which they will be run, before the end of the

(*a*) *Athenagoras, de Reſur. mort. p.* 175, 176. The whole Treatiſe is very well worth any Scholar's ſerious reading.

World. But since GOD will be pleas'd (to help Nature in the case) to put his Omnipotent Hand to the Work, we need not doubt but it shall be effected. *Why should it be thought a thing incredible with you, that God should raise the Dead?* said St. *Paul*, *Act.* 26. 8. If any one else were to raise them, the doing of it might well be thought, ἄπιστον, *a thing incredible.* But since GOD will undertake it, why should it be thought incredible? yea, even, παρ' ὑμῖν, *with you*; that is, King *Agrippa*, and *Festus*; to whom the Apostle was making his Defence, in open Court, at *Cæsarea*. Nor truly will the Question seem improper, albeit they were Heathens. For though the Expression, above remembred, be true; *the Resurrection of the dead, is the confidence of Christians*; none ever believed it so fully and firmly as they: yet that the very *Ethnicks* had a dim knowledge of it; and yielded a faint kind of assent or credit to it; we have grounds upon which to conclude. For

(a) *In Ancor.* First, (a) *Epiphanius* tells us, That certain Nations had a custom, to bring Meat and Drink to the Graves of the Dead, and in token that they expected they should one day rise, to invite them to it thus, Ἀνάστα ὁ δεῖνα, φάγε καὶ πίε, καὶ εὐφράνθητι. *Ho, rise again, eat, and drink and be glad.*

And then *Athenagoras* informs us, That it was not only the persuasion of Christians, that the Dead shall rise again, but also of (b) many Philosophers. And if they believed it, no wonder that Nations should do the same; as being apt to be led by them, and to receive their Instructions: As they again surely would not fail to recommend a Doctrine of so high a nature, and excellent a use unto those about them. Let me mention but a few of those Philoso-

(b) Θυ καθ' ἡμᾶς μόνον ἀναστήσει τὰ σώματα, ἀλλὰ καὶ καὶ πολλοὺς τῶν φιλοσόφων, *Legat. pro Christ. sub fin.*

phers,

phers, whoſe commendation it is, that they inclined to a belief of the Propoſition, That the Dead ſhall riſe at laſt.

Democritus was of this mind, as we learn from *Pliny*'s checking him for it (*Nat. Hiſt. lib. 7. cap. 55.*) Where he calls *Democritus*'s Opinion of the Body's riſing again, a *Vanity*; and argues not only againſt that, but alſo againſt the Soul's exiſting in a ſtate of Separation.

Zoroaſter is ſaid to have taught, That there ſhall be a general Reſurrection of the Dead. And *Clemens* would make him a kind of *Earneſt* of it. For where (c) *Plato* relates of one *Herus Armenius*, That he was ſlain in War, and lay ten days among the other dead Bodies; and being taken away, and carried home to be buried, on the twelfth day, when he was laid upon the Funeral Pile, he roſe to life again: (d) *Clemens* will have this *Herus* to be *Zoroaſter*.

(c) *Lib. 10. de Repub.*

(d) *Strom. l. 5. p. 599.*

Plato, in his *Phædo*, concerning departed Souls, pronounceth, πάλιν γὰρ ἥδε ἀφικνεῖσθαι, καὶ γίγνεσθαι ἐκ τῶν τεθνεώτων, *They come higher again, and are made alive from the dead.* And the ſame thing he affirms in the very next words he writes, πάλιν γίγνεσθαι ἐκ τῶν ἀποθανόντων τοὺς ζῶντας. And a little after he inforceth what he had ſaid, by a more confident Aſſertion yet; (e) *Theſe things we acknowledge, not becauſe we are deceived, but becauſe there is indeed a returning to life, and a reviving from the dead.* Whereupon *Marſilius Ficinus* declares, *Videtur mortuorum reſurrectionem vaticinari. He ſeems to foretel the Reſurrection of the dead.* And by and by adds, *Tandem ingenii quadam fiducia reſurrectionem aſſerit. At length he aſſerts the Reſurrection with a kind of ingenious boldneſs.*

(e) Ἡμεῖς τὰ αὐτὰ ταῦτα οὐκ ἐξαπατώμενοι ὁμολογοῦμεν, ἀλλ' ἔστι καὶ τῷ ὄντι καὶ τὸ ἀναβιώσκεσθαι, καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας γίγνεσθαι.

Seneca does not tell *Lucilius* in plain terms, That the Dead ſhall riſe: Yet he does very little leſs, when he writes to him in theſe words; *(f) Death, which we are ſo much afraid of, and ſo loth to ſubmit to, does but intercept life, not take it way. The day will come, that ſhall bring us to light again.* —— *He that ſhall return* to the Body, *ought to go out of it with an even mind.*

(f) *Mors, quam pertimeſcimus & recuſamus, intermittit vitam, non eripit. Veniet iterum qui nos in lucem reponet dies.* —— *Æquo animo debet rediturus exire. Ep. 36.*

The *Stoicks* (how rudely ſoever ſome of them diſputed againſt the Reſurrection, when St. *Paul* preached it at *Athens*, and huff'd and ſcorn'd both the Teacher and his Doctrine) did ever implicitly aſſent to and maintain it. For they held, That the Fire of the General Conflagration, which is to happen, κατὰ πεπρωμένον, *at the time appointed*; will be, πῦρ καθαρσίον, *a luſtrative or purifying Fire*: and that the Effect or Conſequent of the Purgation it ſhall make, will be, τὸ παντὸς διακόσμησις, *a new modelling of the World*, a reſtitution of the Univerſe to its priſtine order, and of all Perſons to their *quondam* conditions. So that herein, as *Origen* truly notes, *(g) Though they uſe not the Name of the Reſurrection, they declare the Thing*, and allow it.

(g) Κἂν μὴ ὀνομάζωσιν τὸ τῆ ἀναστάσεως ὄνομα, τὸ πρᾶγμά γε δηλοῦσι. *Cont. Celſ. lib. 5.*

Nor do the *Peripateticks*, in this matter, come behind thoſe of the *Porch*, if we may judge of the Sect, by one of their School; I mean *Theopompus*. Concerning whom, *(h) Diogenes Laertius* has recorded, That he ſaid, καὶ ἀναβιώσεσθαι τοὺς ἀνθρώπους, καὶ ἔσεσθαι ἀθανάτους, *That Men* ſhall *return to life, and be immortal.* And he farther gives us to underſtand that one *Eudemus Rhodius* was of the ſame mind. And that *Theopompus* his Opinion in this, was, κατὰ τοὺς Μάγους, agreeable to the

(h) *In Proœm. pag. 3.*

the Wiſe Men. And that any of the Sect we are now ſpeaking of, ſhould aſſert the Reſurrection, may ſeem leſs ſtrange, if *Clemens* of *Alexandria* his report be true; who tells the World, (*i*) *That the* Peripatetick *Philoſophy depends upon the Law of* Moſes, *and the reſt of the Prophets.*

(*i* Τὴν Περιπατητικὴν φιλοσοφίαν, ἐκ τῆς τοῦ καθ' ἡμᾶς νόμου, καὶ τῶν ἄλλων ἁγίων Προφητῶν, *Strom. lib* 5. *pag.* 595.

Now when Philoſophy bids thus very fair for the Body's Reſurrection, is it not great pity that famous Divines ſhould perplex the Article, by inſiſting upon Niceties? Yet ſo ſome may ſeem to do (I mention not their Names in reverence to them) who will have the *Cuttings of the Hair*, and the *Parings of the Nails*, &c. to return to thoſe Bodies (when they ſhall riſe) from which they were once ſeparated. But one would be ready to think, that ſo great abundance of excrementitious Parts would be enough to make even a glorified Body deformed.

It cannot be deny'd indeed, but that the Apoſtle, diſcourſing of the Reſurrection of the Body, does poſitively affirm, δεῖ τὸ φθαρτὸν τοῦτο, THIS *corruptible muſt put on incorruption*; καὶ τὸ θνητὸν τοῦτο, *and* THIS *mortal muſt put on immortality*, 1 Cor. 15. 53. But *that* does not argue, that every *little thing*, which at any time was an *appurtenance* of the Body, is to be reſtored to it when it riſeth. If the riſing Body does but *wholly* ſpring up out of conſiderable parts of the *former* Body (out of ſuch parts as perhaps for their *drineſs*, *ſolidity*, &c. could never go to compound any other humane or carnous Body) this may come up ſufficiently to the Apoſtle's meaning. For ſo the raiſed Body may fairly be ſaid, to be *this mortal*, cloathed with immortality; and *this corruptible*, indued with incorruption; becauſe it will be the ſame with that Body

Body which was put off at death. The ſame, I mean, in a lax and Evangelical ſenſe; and as much the ſame (I may venture to ſay) as our GREAT REDEEMER's was. For truly concerning *His* Holy Body, who can make it appear, that ſome part (and a good part) of its moſt precious Blood, was not left on the Whips, and on the Pavement; on the Nails, and on the Croſs; on the Soldier's Spear, and eſpecially on *Calvary*: after his moſt Sacred MAJESTY was riſen? And yet if it were ſo, would it not ſtrongly evince, that the Body raiſed, need not be the *ſame* with the Body diſſolved, in a ſtrict and nice, but only in a moderate or looſer acception of Identity? Which if it might be allowed, whether it would not reſcue the Doctrine of the Reſurrection from ſome ſeemingly harſh intanglements and amuſing difficulties, I leave to better Judgments to determin, being reſolved my ſelf not to be definitive.

The Schools (as is well known) are very ſtrict here; contending that the ſame *Numerical* Body, in the rigideſt ſenſe, ſhall riſe again. That the Hairs, Nails, Blood and Humours, muſt all return to the Body, and riſe with it. But then let it be noted, in check to this Opinion, that it can ill be reconcil'd to another common one of theirs: That is to ſay, that the Bodies of Saints ſhall all ariſe, (*a*) *in juvenili ætate*, as *in youthful age*, and be *ejuſdem ſtaturæ*, *of the ſame ſtature* or propartion. So that Infants and Children ſhall have their Bodies as large, as if they had died, *in termino augmenti* (to uſe their word) in the *acme* or *full pitch of their perfect Growth*. Now if the ſelf ſame, or very *Numerical* Body, ſhall riſe at laſt; how is it poſſible, that Bodies ſo different in Dimenſions and Quantity at their Diſſolution, ſhould ever put on an equality of Stature at their Reſurrection? To affirm it,

(*a*) *Aquin. Sum. Theol. Sup. Queſt.* 81. *Ar.* 1, 2.

it, is as much as to say, that the raised Body shall be exactly the same for Bulk and Quantity that it was; and yet be bigger than it was, as to Size; and have more in it than it had, as to Substance. Else how can Infant Bodies be improv'd into a parity with those of adult Persons?

The Orthodox *Jews* did of old believe there should be a Resurrection. Though some Heretical ones denied and rejected it. And others were short and erroneous in the Faith of it, as not extending it to the latitude we do, while they appropriated it to the *Just*. And others again were phansiful or whimsical about it; possess'd with that vain and odd conceit of גלגול מחלות *the volutation of Caverns.* (Whereby they fondly imagin'd, that those of them who were buried out of the Land of *Israel*, shall be rolled through subterraneous hollownesses, to rise in *Canaan*, or else could not rise at all.) Though some, yea, many of them might be thus carried away; yet the sound and orthodox *Jews*, I say, did steadily believe a general Resurrection of the Dead. And therefore in serious persuasion and expectancy of the thing, they us'd to call the Grave, בית חיים *the house of the living.* To which (by the way) our LORD might allude, when He would prove the Resurrection against the *Sadducees*, by that Passage out of *Moses*'s Writings (which they allowed, though they cast off the rest of the Old Testament) *I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob; GOD is not the GOD of the dead,* ἀλλὰ ζώντων, *but of the* Living. Where he could not mean only, that *the Souls* of those Patriarchs were then alive (for that would have been no just Proof of ἀνάστασιν νεκρῶν, *the resurrection of the* Dead.) But he meant, that the Bodies of those famous Men, (considerable pieces of the Individuals) without which they

they could never recover the intire Personality they once had, were to be reckoned among the חיים, or *living*; as being potentially alive, alive in GOD's Purpose or Decree; and most certainly to be raised up, being actually revived at last.

But that which I mentioned the *Jews* Belief of the Resurrection for chiefly, is this: It was an Opinion among them, That the Body which riseth at the Resurrection, shall commence and spring up from a Bone (in the Back) called לוז. Which Bone the *Rabbies* will have to be incorruptible; and alledge the *Psalmist*'s words for it; *He keepeth all his Bones, Unum ex iis non conteretur*, One *of them shall not be broken*, Psal. 34. 20. Now though this be nothing but an empty conceit, yet it gives us the measure of the *Jews* Thoughts in the case; and plainly hints, That they were not curious, or much concern'd about the same *Numerical* Body's rising again; but deemed it sufficient to have the rising Body, made out of that Body which is laid down at death, or out of any part of it.

9. Another Article of extraordinary consequence, is, *The Conflagration of the Earth.* Of this the Gospel speaks expressly, *The Earth and the Works that are therein shall be burnt up*, 2 *Pet.* 3. 10. A positive Prediction, say the Atheistical and Incredulous: But how shall it be verified? Where is there Fire enough to do it? Here Philosophy assists again, by giving in most satisfactory Information. For it well assures us, That there are vast Stores of Fire *about* the Earth, as well as Treasuries of Fire *in* it: Yea, that the little Pores of almost every Body, have abundance of this Element lurking in them. So that we may wonder that the fiery Principle does not forthwith break out, and set all on a flame; rather than that it should take place

place at last, and seizing upon the World (I mean this Terrestrial one) burn it up by a furious and inextinguishable combustion; *it being* (κατακλυζόμενος πυρὶ, as *Epiphanius* speaks it) *delug'd with Fire.*

10. In the Fifth place: The Gospel gives account of *a fiery Punishment prepared for Reprobates*, and of the *Eternity* of that Fire which is to plague and torment them. So we read in the Final Sentence, *Depart from me ye cursed into everlasting fire, prepared*, &c. An impossible thing, says the prophane Objector. No Fire can burn for ever; for where should be a supply of Fuel to continue it? Indeed a great Pile may make a great Fire; and durable Fuel may make a lasting one. But that any Fire should be *everlasting*, is not to be thought; it would want fit *pabulum*, or matter to cherish it, and inable it to subsist. Were all Combustibles amassed together, and made into one heap; were the whole Earth (as large as it is) turned into a *fomes* or aliment for it, it could not hold always. No, it must spend apace, and waste and burn out into Cinders or Ashes; and so the Fire that dwelt in it, and preyed upon it, must be starved and die. This is a Knot that Philosophy unties with the greatest ease; and not only allows what our SAVIOUR has said, to be probable and true; but adds confirmation to what he has authenticated, by casting in the Overplus of its own authority. For it tells us there is a certain matter in the World, that burns of it self, and will burn for ever. It is a Natural and Essential Flame; Independent and Vital (I may say) as being able to support and maintain it self alive, without any kind of Fuel to preserve and feed it: So fixt and permanent, that where it is got together in any good quantities, it may very well challenge

the Epithet of *Unquenchable*; which is at once the dreadful Title and Property, whereby the Gospel describes that Infernal Fire that is to be the Instrument of the Damneds torture. Which must needs have strange force and vehemence in it to excruciate them; as being of a most subtil and active, and so of a most piercing and raging Nature.

11. Once more let us reflect upon the *Usefulness* of Philosophy. It is very great *in reference to Divinity*; that is, as it attends it in an humble subordination and service of its Interests. Chiefly in helping to clear up its Difficulties, and to keep Absurdities from mingling with its Doctrines. For thô (as the learned Father truly says) (a) *The Doctrine of our SAVIOUR* (which is the Marrow of all Divinity) *be perfect, and stands in need of nothing* (to improve it) *as being the Power and Wisdom of GOD: Yet Philosophy coming over to it, though it makes not the Truth the stronger, it makes sophistical Argumentation against it weak; and by driving away decitful wiles against Truth, may be called a necessary Fence or Fortification of the Vineyard.* But not to be tedious:

(a) Αὐτοτελὴς μὲν καὶ ἀπροσδεὴς ἡ κατὰ τὸν Σωτῆρα διδασκαλία, δύναμις οὖσα καὶ σοφία Θεοῦ: προσιοῦσα δὲ φιλοσοφία, οὐ δυνατωτέραν ποιεῖ τὴν ἀλήθειαν, ἀλλ' ἀδύνατον παρέχουσα τὴν κατ' αὐτῆς σοφιστικὴν ἐπιχείρησιν, καὶ διακρουομένη τὰς δολερὰς κατὰ τῆς ἀληθείας ἐπιβουλὰς, φραγμὸς οἰκεῖος εἴρηται καὶ θριγκὸς εἶναι ἀμπελῶνος. *Clem. Alex. Strom. lib.* 1.

Philosophy, we know, has ever been reputed the Handmaid of Divinity; and its Honour it is, as well as its Excellency, that it really is so. And indeed where true and substantial Philosophy does interest it self in the Affairs of Theology, and serve it with a decent and respectful Ministry, it becomes of singular advantage to it. For the most perplext and intricate Problems it has (provided they be explicable) are no where made so clear and intelligible, as where Philosophy

ſophy is permitted or employed to intepret them, or call'd in to aſſiſt in the Expoſition of them. Whereas on the contrary, where that is ſhut out, there is too much cloudineſs and darkneſs within. Even familiar things are made confus'd and abſtruſe, and wrapt up in a nightſom and remedileſs obſcurity.

This is obvious to any ſlight notice. For in thoſe Theological Syſtems or Tractates, where Philoſophy has no place (as the *Mahometan*, for inſtance) People are miſerably gull'd, and ſhamefully impoſed upon, by monſtrous Aſſertions; and that in common and eaſie matters. Yea, in many things, the groſſeſt Extravagances paſs with them for ſublime and ſolid Notions; and the fulſomeſt Non-ſenſe, for venerable Myſteries; they wanting wherewith to diſtinguiſh betwixt them. And all becauſe they are ἀφιλόσοφοι, deſtitute of Philoſophy; which would afford them ſuch κριτήρια, Rules of Judgment, as would inable them to diſcern what is true, and what is falſe; and to take exact meaſures of a juſt diſcrimination.

That the Virgin *MART* conceived by ſmelling to a Roſe, and was afterwards delivered of Chriſt at her Breaſt. That the Moon once ſlipt into *Mahomet*'s Sleeve. That in the End of the World all things ſhall die at the winding of an Horn, even Angels themſelves. That the Accurſed then following *Cain* as a Leader, ſhall carry their Sins in Satchels at their Backs; the weight of which breaking down the *Bridge of Juſtice* as they go over it, the Delinquents, for their Puniſhment, ſhall fall into a River of Fire that runs under it. What prodigiouſly dull and heavy Figments are theſe? Yet by the zealous Proſelytes of the Epileptick Impoſtor, they are embraced not only as Rational and Conſiſtent, but even as Divine and Miraculous Truths. But were the light of Philoſophy let into the

Alcoran, it would ſoon chaſe away theſe, and all ſuch egregious and nauſeous Fooleries. And together with them, it would ſend blindneſs and ignorance packing too (which are their Parents and their Nurſes) making them flee before it, as Chaff before the Wind, or as the Shades of the Night before the Morning Sun.

And here if it might not be thought too unſeemly a Tranſition, to paſs from the *Turkiſh* to the *Chriſtian* Divinity; it would not be impertinent to remark *its* defectiveneſs in Philoſophy likewiſe in one particular. How much better might, *Hoc eſt Corpus meum*, *This is my Body*, have been underſtood; both as to the credit of the Propoſition, and its influence upon Chriſtians, if Philoſophy had paraphras'd or expounded it? For then the true Notion of an Humane Body, ſhould have ſhut out that numerous train of Abſurdities (beſides many, and great, and intolerable Inconveniences) which have followed the literal acceptation of the words.

12. Theſe are a few ſlight touches upon the USEFULNESS of Philoſophy. They might have been greatly both multiplied and enlarged. But being intent upon Brevity, I ſay no more of that nature. Only as I go along, give me leave to drop this Note by the way; What an auſpicious Providence is it, that has made ſome Perſons for ſeveral years paſt, ſo indefatigably ſtudious in Philoſophy, and has crown'd their Studies with ſuch happy ſucceſs! It looks as if GOD had ſtrange kindneſs for us, and deſigned to enrich and honour this Age with a very choice Bleſſing; even with a clearer underſtanding, not only of *Nature*, but in *Divinity* it ſelf, than the World has yet had.

Nor

Nor need we wonder that Philoſophy ſhould advance and flouriſh even among our ſelves; conſidering what encouragement it has lately met with. For whereas it is recorded by (a) *Ælian*, as a ſignal Reſpect to Philoſophers, That *Cæſar* us'd to call at *Ariſto*'s Door; and *Pompey*, at *Cratippus*'s: we have ſeen a Renowned MONARCH of our own, ſhew *higher* Favour, and give *better* Countenance, to that honourable and uſeful Sort of Men. For beſides that he erected them into a famous and well-contriv'd *Society*; that they might be a *ROYAL* one too, he was pleaſed to make HIMSELF Their PATRON and Their HEAD.

(a) Οὐκ ἀποξίου Καῖσαρ ἐπὶ τὰς Ἀρίστωνος θύρας φοιτᾶν. Πομπήιος δὲ ἐπὶ τὰς Κρατίππου. *Var. Hiſtor. lib. 7. cap. 21.*

13. Now we being in theſe hopeful thriving Circumſtances, it behoves us to be careful, that it may not be with us in this Caſe, as it frequently and unfortunately falls out in others, *That we Abuſe not Philoſophy*, which grows ſo faſt and high in noble Improvements. For ſuch is our looſe and unruly temper, that from fulneſs we commonly run into wantonneſs, turning our rich Plenty into Riot and Exceſs. It will be wiſdom to reſtrain or ſuppreſs this humour, and to keep our ſelves free from its evil predominance: elſe our very Remedy may become our Diſeaſe; and we may ſurfeit and be ſick of that wholſom medicine which the Ἀρχίατρος, or great Phyſician of our Minds, has given us to help their pitiable Infirmities.

14. And upon this account of *Abuſing* Philoſophy, they are mightily to blame that *Slight* it: I mean, *by ſpeaking or thinking little and unhandſom things concerning it.* Too many there are of the *firſt* Stamp, that *Speak unbecomingly* of Philoſophy. They cry it down

down as needless, and condemn it as superfluous; and tell us, there's no cause to trouble our selves about it, we having an higher and better Doctrine among us, which came down from Heaven. These are crooked Reflections, and garishly made, upon no grounds, and without reason. The language (at best) but of Prejudice or Ignorance, Mistake or Inadvertency. For though the Word from Heaven be infinitely preferible to Humane Learning; yet the one is most necessary in conjunction with the other: Else we may believe the Wise GOD would not have given us both: But since he has done so, it concerns us to take heed of slighting either. To reject Philosophy upon the account of Scripture, is just as discreet, as to resolve all Industry into Providence; and to take no thought in the least for our selves, because GOD careth for us. Just as rational as it would be for a Man to throw away all Candles, because there is a Sun; or to put one of his Eyes out, because he has two.

Clemens of *Alexandria*, upon strict Examination, will scarce be found clear of this Oversight. Not that he was for banishing or casting out Philosophy (he used as much of it as any Father) but he spake disparaging words concerning it: he diminisht it greatly, and detracted from it, by making it of a Base and Diabolical Extraction. For he fetches its Origin directly from *Dæmons*, and talks as if lewd and lascivious Spirits were the Authors of it; while they imparted it to Women, and these to Men (as *Sampson*'s Paramour did his Riddle to the *Philistines*.) Thus says he in one place; (*a*) *Philosophy was not sent from the LORD; but came into the World, stoln and delivered*

(*a*) Φιλοσοφία δὲ οὐκ ἀποστάλη ὑπὸ Κυρίου. ἀλλ' ἦλθε κλαπεῖσα, ἢ παρὰ κλέπτου δοθεῖσα. εἴτ' οὖν δύναμις, ἢ ἄγγελος μαθών τι τῆς ἀληθείας καὶ μὴ καταμείνας ἐν αὐτῇ ταῦτα ἐνέπνευσε, &c. *Strom. lib* 1.

by

by a Thief. Whether therefore some Power or Angel having learned somewhat of the truth, and abiding not in it, inspired these things, &c. And in another place; (*a*) *The Angels, whose lot was above, being fallen down into Pleasures, decl red Secrets, and such things as they knew, to Women; while other Angels would rather have conceal'd them, and reserv'd them till the coming of the LORD. And from thence did the Doctrine of Providence flow, together with the discovery of high things.* I would fain believe that he relates the fanciful conceits of others, rather than his own Opinion or Judgment. And I meet with a certain Passage, in the (*b*) First Book of his *Stromata*, that hints as much. For speaking there of the *Greek* Philosophy, and saying, *All Philosophy was inspired by certain inferiour Powers*, he brings it in with an ἔνιοι ὑπειλήφασιν, *some have thought so.* And saying, that ἐκ τοῦ Διαβόλου τὴν κίνησιν ἴσχει, *it was set a foot by the Devil*; he makes way for it, with ὡς ἄλλοι βούλονται, *as others will have it.* But whether this learned Person spake his own sense, or other Mens, or both at once, we have another as learned as himself, who pronounceth much better, and more truly in the case; namely, (*c*) *Whatever Philosophers have spoken well, GOD manifested to them.* By the light and use of their Reason; that is, not by immediate supernatural Inspiration: It was the product of Study, not of Revelation. According to which high Derivation of Philosophy from GOD himself, we are obliged at least to *speak* fairly and honourably of it.

(*a*) Οἱ ἄγγελοι οἱ τὴν ἄνω κλῆρον εἰληχότες, κατολισθήσαντες εἰς ἡδονὰς, ἐξεῖπον τὰ ἀπόῤῥητα τῶν γυναιξὶν, ὅσα τὴν εἰς γνῶσιν αὐτῶν ἀφῖκτο, κρυπτόντων τῶν ἄλλων ἀγγέλων, μᾶλλον δὲ τηρούντων εἰς τὴν τοῦ Κυρίου παρουσίαν. ἐκεῖθεν ἡ τὴν προνοίας διδασκαλία ἐῤῥύη, καὶ ἡ τῶν μετεώρων ἀποκάλυψις. *Strom. lib.* 5.

b) *Pag.* 309.

(*c*) Ὁ Θεὸς γὰρ αὐτοῖς ταῦτα, καὶ ὅσα καλῶς λέλεκται, ἐφανέρωσε. *Orig. cont. Celsum, lib.* 6.

Which

Which that we may do, we muſt ſo inwardly eſteem and value it, as by no means to *ſlight it in our thoughts*. For mean and unworthy thoughts will ſoon break out into low and diſparaging Speeches. Let none therefore depretiate or vilifie Philoſophy, ſo much as in *thought*. He that does ſo, deſerves to be branded for a Wretch. And accordingly indeed he is ſtigmatized by (*d*) *Plato*: markt out for a pitiful ſneaking Soul, that is ſunk below the Dignity of his raiſed *Species*; and in token of his degeneracy ſhould write, MAN, no longer. And moſt juſtly. For he that is ſo ſilly as to deſpiſe Philoſophy, does thereby condemn the improvement of Reaſon; and conſequently ſets his mind againſt Reaſon it ſelf, the ſpecifick perfection, as well as the Crown and Glory of Humanity. And why ſhould *he* wear the Title of that Nature for an Ornament, who is an Enemy to its excellency?

(*d*) Ὁπόταν γάρ τις τὸ φιλοσοφεῖν αἰσχρὸν ἡγησάμενον ᾖ, ἐξ' ἂν ἄνθρωπον νομίσαιμι ἡμαυτὸν εἶ). *In Amator.*

15. But beſides ſuch *mental* and *verbal* wrongs that are done to Philoſophy, which amount to a conſiderable undervaluing of it: there are alſo real and *actual abuſes* put upon it, to the unreaſonable prejudice of our ſelves, and that, while we make it miniſter to vanity and extravagance. And this is done *Two* ways chiefly.

The *Firſt* is, When we *ſet it too low*, and depreſs it beneath its generous Worth. When we inſlave it to Phanſies and ridiculous Whimſies. When we put it upon the Inveſtigation of things that *are not*; or if they *be*, are but Smoke and Shadows; not worth the thinking of, much leſs the ſearching after. And here the *Schools* are more than a little to blame. For

For they ſometimes contend *de lanâ Caprinâ*, about great and loud nothings: and debate and wrangle with heat and fierceneſs, upon the moſt empty and frothy Queſtions. Thus (to inſtance in the matter of Angels) they diſpute whether an Angel can be moved *locally* or no. And yet at the ſame time, their Philoſophy will not admit an Angel *to be in a place*. And yet they ſtill go on to argue, whether it be moved *from place to place, pertranſeundo media, by paſſing through the intermediate places*. And then they farther Query, Whether (if an Angel moves through intermediate places) it be done, *in tempore, vel in inſtanti, in time, or in an inſtant*: and ſo whether he cannot as ſoon move from one Pole of the World to the other; as croſs a Room not ten Foot wide. This is to trifle with Philoſophy, to put tricks upon it, or to tantalize it. To ſtarve it under the pretence of treating it: or to make it a *Chamelion*, and to feed it with Air. It is perfectly to ridicule its Gravity: and to turn its Glory into ſcorn and contempt. To pull it down from its glittering and ſtately Throne of Reaſon, and to place it amongſt the Vaſſals or Lacqueys to humor; by tying it to wait upon empty impertinencies, with uneaſie ſervility. People that do thus affront and abuſe Philoſophy, by ingaging it (as I may ſay) in lamentable drudgery; in ſpinning out thin and Cobweb notions, in cutting up lean and aiery niceties, and in ſearching into ſuch jejune and ſorry Queſtions, as afford little or nothing worth its regard; do thereby leſſen and degrade *themſelves*, as well as *that*. And that ſo far, that I know not how to call them, nor what ſufficient names of Diminution to beſtow upon them. They are Sons of Sophiſtry, Pragmatical Speculators, Promoters of

Subtilties, Metaphysical Brokers, Diffectors of Ideas, Factors for Levity, and Problematical Coiners. They are Fanaticks in Philosophy, and Conspirators against it, and Persecutors of it, and Worms and Moths to it; and if they chance but to get into its rich Wardrobe, are for eating and spoiling all that is good in it. They are Men that seek for Knots in Bulrushes; and if they cannot find them there, will be sure to make them. That will beat solid Learning, as thin as a *Superficies*; mince it as small as Mathematical Points; grind it into finest Powder of Atomes; turn it first into shadows, and then into nothing. In a word, whatever they seem to *be*, they are but meer Skeletons or Ghosts of Philosophers; which commonly haunt wise Notions, till they fright them out of their Wits. And whatever they seem to *do*, they make but a noise and a great pother; and in the dust that they raise, many times lose what they pursue. So that at best they are but Cyphers, or insignificant Persons; idle when they are most active; and useless when they are most studious; and that I may borrow their full character from * *Plato* in short, φλυαρῶν φιλοσοφοῦντες, *they* only *tittle tattle in Philosophizing*.

* *In Amator.*

16. The *Second* way of *abusing* Philosophy *actually*, is by forcing it upon the contrary extreme. By straining it too much, and stretching it too far, and *screwing it too high*. By ascribing such a mighty influence to it, as (is conceited) may help Nature over all kind of Difficulties: or put her into a way of solving every *Phænomenon* almost, by her own intrinsick force and vertue, by her own establisht Laws and Conducts; without recourse to any other Principle or Oeconomy. As if becaufe it does

does *many* things, it must therefore do *all*; and nothing could be wrought without its efficiency. By which means, it is not only arm'd with an energy, far above what it can rightfully claim; and presumed efficacious beyond all its proper Ability can extend to: but moreover is set up in opposition to Providence, and made to derogate from a Power, that is infinitely superior to its own; by challenging to its self, what that alone is able to effect. Or if it be not made to arrogate so much to it self, as downright to claim the power of Miracles; yet then it is supposed to intermeddle too far in the working of them: and so to intrench upon Omnipotence, where it does not exclude it.

And therefore that cavilling or captious Objection against the Philosopher, which *Plato* complains of, applied to him that runs Philosophy too high, and attributes too great a virtue to it; may pass for an allowable Censure, in some measure at least. * *That he searches into things above and below, and minds not the GODS.* To which reproof too many are obnoxious (though it be frequently thrown out at random also, and in its wild projection sometimes hits such as do not deserve it.) They are so intent upon inferior Causes, as to overlook the Supreme. And that where his hand is not only immediately ingaged, but also in a manner even visibly operative, by way of Divine or supernatural agency.

* Ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς ζητεῖ, καὶ θεοὺς μὴ νομίζει. *Apol. Socr.*

But they that impute too much to Philosophy, however they may think they befriend and honour it; they thereby do it very great disservice. For while they cry it up more than they ought; they make others slight it, and give it less than its due. A curious Statue that is delicately wrought; finely proportioned, that is, admirably featured, rarely and exquisitely

quiſitely graven or carved: How many does it take, and how mightily does it pleaſe them! But let this pretty Artificial Piece be converted to an Idol, and dreſs'd out, and ſet up to be worſhipped; let more be ſaid of it than is really true, and more aſcribed to it than it poſſibly can do: and this turns the value they had for it before, into ſcorn and hatred; making nothing more vile and deteſtable than it. Even ſo the eaſieſt and readieſt way to depreſs Philoſophy beneath its true worth, and to bring it down into diſeſteem, not to ſay, into loweſt contempt with Men; is for them to idolize it (as it were) and adore it, by applauding it extravagantly, and elevating it beyond its proper merit and capacity. For ſo they who before had a meet reſpect and veneration for it, will quickly deſpiſe it, and even ſwell with antipathy and indignation againſt it. Let all that are too great admirers of it, conſider if thus they be not enemies to it, and preter-intentional detractors from it.

Thus ſome Devotoes and overweening Magnifiers of it, do ſolve the overthrow of *Sodom* Philoſophically. They will have nothing at all of miracle in it; but hold, it was conſumed by Tempeſt. Accidental Lightnings, that is, from Thunder-clouds above, kindled ſubterraneous Fires about it; the ground whereon that City was built, being of a very bituminous ſubſtance. But they who ſhall peruſe the ſad Story of the Calamity, and well obſerve the ſpecial hand that GOD is noted to have in it: and alſo ſeriouſly conſider the ſolemn Dialogue betwixt HIM and *Abraham* about it; and the wonderful deliverance of righteous *Lot* from it: muſt certainly be of another Judgment, than to think it proceeded from nothing but Lightnings in the Air, and

and Sulphureousness in the Earth; and that it was the simple effect of a meer natural Causality. And truly that one expression, * *The* LORD **rained** *upon* Sodom *Brimstone and Fire from the* LORD *out of Heaven*, does plainly intimate, that it was Miraculous. * Gen. 19. 24.

Others bear us in hand, that there was nothing extraordinary in the destruction of *Pharaoh* and his mighty Army: but that they were drowned by pure oversight, and the common course of those famed Waters. Entring the Bay, that is, when the Flood was withdrawn, and the Waters at an Ebb; they marched too far, and carelessly continued too long therein: even till the retired Sea, returning upon them in an impetuous Tide, swallowed up the King and his Host in an Instant. A likely supposition! when we are told expressly from the Mouth of GOD, *That he divided the Red Sea* לגזרים *into* **Parts**, or Segments, *Psal.* 136. 13. Where the *Jewish* Tradition is, That the Sea was divided into *Twelve* Cuts, according to the number of the Twelve Tribes; and so every Tribe passed through the Channel in a Lane by it self. But however that be nice and humorous (as is their other conceit, that seventy two Angels just, assisted in the Miracle; because the Nineteenth, Twentieth, and One and Twentieth Verses of the *Fourteenth* of *Exodus*, do each of them contain so many Letters) yet that the Red Sea was actually parted asunder, is clear from GOD's Command to *Moses*, at the *Sixteenth* Verse of that Chapter; *Lift thou up thy Rod, and stretch out thine hand over the Sea, and DIVIDE it.* And accordingly it is said at the *One and Twentieth* Verse, יבקעו המים *the Waters were* DIVIDED. So divided, that as we read in the following Verse, they *were a Wall to them.*

to them on their right hand, and on their left. Which expreſſion, to them that conſider the ſituation of the Red Sea, and the courſe of journeying the *Iſraelites* were then in; does plainly diſcover, that the Waters at their paſſing through them, were perfectly divided. Elſe they could not have had them on both hands of them at once, at leaſt not as a *Wall* to them. And that the Waters of *that* Sea, were as much divided as Waters could be; is farther manifeſt from what occurs in the Story of *Iſraels* paſſage over *Jordan.* Where it is ſaid, That *the Waters* (of that River) *which came down from above, ſtood and roſe up upon an heap: and thoſe that came down towards the Sea of the Plain, failed, and were cut off,* Joſh. 3. 16. So that if the Waters of the Red Sea were but ſerved thus, they could not poſſibly be more really divided. And that they were thus ſerved, is plain from the Teſtimony of the HOLY GHOST, *Joſh.* 4. 23. *The LORD your GOD dried up the Waters of* Jordan *from before you, until ye were paſſed over, as the LORD your GOD did to the* Red Sea.

Nor is it improbable (by the way) that proud *Chencres* (that *Egyptian* Monarch, who at laſt was overwhelmed with the Waters of this Sea) might derive his obſtinacy (the occaſion of his ruine) from what we are now ſpeaking of: I mean from his *ſetting Philoſophy too high.* He might be ſtrongly opinion'd, that *Moſes*'s Works were no Wonders at all; no more than what Nature her ſelf could do, if manag'd by Philoſophers. And then *Jannes*, and *Jambres*, and the Magical Crew, (*Pharaoh*'s Philoſophers) pretending imitation of the Man of GOD, by their Juggling Tricks, might confirm the Tyrant in his miſtaken thoughts: and convince him that

that he made a right Judgment of things, when he believed them to be of an ordinary ſtrain, and placed them to the Accounts of Nature and Philoſophy. Or if *Moſes*, in ſome matters, out-did the Philoſophers of the haughty King; yet this he might conclude the reſult of his Breeding. For knowing he was brought up in his Royal Court, he could not but be ſenſible he had ſingular Advantages; and in caſe he improved them (as he had reaſon to think he did) might well outſtrip his notableſt Antagoniſts, upon the ſcore of his Education. And truly as *Philo* informs us, That he * *attain'd to the top of Philoſophy*: ſo † Scripture aſſures us, That he *was Learned in all the Wiſdom of the* Egyptians. Which *Wiſdom*, the ſame *Philo* gives a particular Account of, *in his life of* Moſes. And therefore *Pharaoh* might juſtly take him to be more skilful than any of *his* Philoſophers; and yet preſume, that the Works wherein he excell'd all his artful Men, were not owing to Divine Power; but to ſome knack he had of ordering Nature more dexterouſly, than they could do. And thus the prejudice once ſprung up, might be deeply rooted in the Prince's Mind. And therefore, though he *felt* as well as *ſaw*, the mighty Prodigies (for they were ſorely afflictive, as well as ſtupendious) yet he ſtouted it out a long time againſt them. Nor would he at laſt have buckled to releaſe the *Hebrews*, had not frightful Death ſhown it ſelf on the Tragical Stage; and alſo come up ſo near him, as to ſtrike his Firſt-born and Heir apparent to the Crown.

* Μωσῆς δὲ καὶ φιλοσοφίας ἐπ' αὐτὴν φθάσας ἀκρότητα. *Lib. de Mund. Opif.*

† Act. 7. 22.

And

And the ſame thing is atteſted by *Origen* of the *Egyptians* in general thus far, That they did not look upon *Moſes* as doing the ſtrange things he did, by power from above. (*a*) *Thô* (ſays he) *they do not abſolutely deny the Wonders wrought by* Moſes, yet *they declare they were done by deluſion, and not by Divine ſtrength.* And the *Sorcerers* or *Magi* taught them as much ; ſays the learned *Jew* that wrote *Moſes* his Life. And therefore when his Rod was turned into a Serpent, and the Multitude of Spectators (among whom was the King himſelf and his Princes) were ſtruck at once with amazement and fear, inſomuch that they fled: the ſame Writer brings in the (*b*) *Sophiſters and Magicians,* ſpeaking thus, *Why are you affrighted? we are not ignorant of ſuch things, but uſe the like Art our ſelves in publick.* Intimating, they thought *Moſes* wrought the Miracle by pure Leger-demain, or Magical Craft, wherein they were verſed. Which is alſo farther inſinuated by that Proverbial Taunt, wherewith they flouted the renowned Heroe (as we find it in the *Talmud*) *Thou bringeſt Straw into* Aſra: that being a place in *Egypt* where Straw abounded. Meaning, it was vain for him to play *Hocus-Pocus* Tricks, or to practiſe Inchantment, in a Land ſo ſtockt with the ſame already.

(*a*) Τὰς μὲν Μωσέως περασίνας δυνάμεις ὐ παντελῶς ἀρνέμενοι, φάσκοντες δ' ἀυτὰς γοητείᾳ καὶ μὴ θείᾳ δυνάμει γεγονέναι. *Cont. Celſ. Lib.* 3.

(*b*) Σοφισταὶ δ' ὅτι καὶ Μάγοι παρεπύγχανον, τί καταπλήττεσθε εἶπον; οὐδ' ἡμεῖς τῆς τοιούτων ἀμελετήτως ἔχομεν, ἀλλὰ χρώμεθα τέχνῃ δημιουργῷ τῆς ὁμοίων. *Philo in vit. Moſ.*

Nor can I paſs by thoſe ſawcy Reflections, that lewd *Celſus* makes (in favour of Philoſophy) upon our SAVIOUR's Miracles ; though it carries me a little farther ſtill out of my way, to take notice of his Baſeneſs. They were much ſuperiour to the Won-

ders

ders of *Moſes*. Yet that rude *Epicurean* would fain argue them down into the hateful Rank of Preſtigious Impoſtures, and make the HOLY JESUS no better than a Conjurer. Yea, having gotten the ſacred Story by the end, of our LORD's Flight into *Egypt*, he perverts it moſt ſhamefully, to make it countenance that black and helliſh Reproach which he would have faſtned on his GLORIOUS MAJESTY. For he blaſphemouſly affirms, That he was *(a) brought up in an obſcure manner, and being Lett for a Servant thither, grew skilful in the ſtrange Feats* of that Nation; and then *returning from thence, by the Feats he could do, gain'd himſelf the Name and Repute of a GOD.* And yet ſtill (ſays the Wretch in another place) he was but a (*b*) *Juggler*, and as ſuch a one, went up and down *diſhonourably begging, and getting his livelihood* by what he could do by Sleight-of-hand. Now whither tends this? Why, as it is all but a Caſt of *Celſus*'s profound Philoſophy; ſo the drift of it was but to advance Philoſophy, and ſet it too high: to exalt it, that is, above the Chriſtian Doctrine, and to maintain it in way of Oppoſition to that.

(*a*) Φύσι γὰρ αὐτὸν σκότον βαφέντα, μαθητεύσαντα εἰς Αἴγυπτον, δυνάμεών τινων παραδόντα, ἐκεῖθεν ἀπηλθεῖν, θεὸν δι' ἐκείνας τὰς δυνάμεις ἑαυτὸν ἀναγορεύοντα. *Orig. cont. Cel. lib.* 1.

(*b*) Ὁ τῆ θεῷ παῖς ὅπως ἀγείρεις ἀγυιᾶς. *id. ib.*

And thus, (to come home to our purpoſe at laſt) Some have ſet Philoſophy too high, in reference to the *Flood*: I mean that great and general Flood, which put a diſaſtrous period to the Firſt World. For they held it proceeded from Second Cauſes, in ſuch a manner as reflects upon the Firſt: in ſuch a manner, that when, to do the greater honour to Philoſophy, they attempt, by the help of it, to explain *how*; the Explication grievouſly impeaches Scripture, and charges it very boldly and unhandſomly; a thing by no means to be

endured. For though Philoſophy (as has been ſaid) be eminently ſerviceable to Divinity; and that in its nobleſt and moſt important Articles: unleſs they be ſuch as are abſolute Myſteries (and ſo naturally as unintelligible to meer Reaſon, as fineſt Speculations are imperceptible to Senſe) yet it muſt not be allow'd to claſh or interfere with it in the leaſt; eſpecially in its holy Foundations or Principles, the Inſpired Oracles. For ſo the Hand-maid would pertly uſurp over her Miſtreſs; and forgetting her duty, proudly domineer in her Station of Obedience.

17. And this is too much the Fault of *The Theory of the Earth*. It pends too hard againſt the Sacred Scriptures, and advances to an intrenchment upon Divine Revelation. Which will evidently appear, in ſeveral Particulars, in the Sequel of our Diſcourſe.

18. It abounds with Philoſophy indeed; and the Philoſophy it contains is well delivered. But it is not juſtly regulated, and kept within due Limits. For it runs ſo faſt, and is driven ſo far, that it treads unſeemly, and unſufferably too, upon the heels of Truth; even of that moſt Divine and Infallible Truth which was ſpoken by GOD; and therefore to be infinitely reverenc'd of Men.

19. Now this Irregularity I apprehended ſo great, that the reverence I bear to that *Holy Volume*, whoſe Contents are no other than the Doctrines of Heaven, ingaged me in drawing up the enſuing *Exceptions*, and then in publiſhing them. Though I muſt own too, that I was much encouraged in the Undertaking, by the *Theoriſt*'s ingenuous and frank Invitation: (a) *Whoſoever, by ſolid Reaſons, will ſhew me in an Error,*

(a) Theory, pag. 288.

rect, and undeceive me, I shall be very much obliged to him. This I shall endeavour to do, with all Sincerity; and that only as a Friend and Servant to Truth. And therefore with such Candour, Meekness and Modesty, as becomes one who assumes and glories in so fair a Character: And also with such Respect to the *Virtuose* who wrote the *Theory*; as may testifie to the World, that I esteem his Learning, while I question his Opinion.

20. And that our Work may be done with the more ease and order, it shall be prosecuted in a Method cut out to our hands; and shaped according to that Recapitulation of the *Theory*, which we find set down in the *Second Book*, and the *Ninth Chapter*, in these words:

That there was a Primitive Earth, of another Form from the present, and inhabited by Mankind till the Deluge: That it had those Properties and Conditions that we have ascribed to it, namely, a perpetual Equinox and Spring, by reason of its right Situation to the Sun; was of an Oval Figure, and the exterior face of it smooth and uniform, without Mountains, or a Sea: That in this Earth stood Paradise, the Doctrine whereof cannot be understood, but upon Supposition of this Primitive Earth and its Properties. Then, That the Disruption and Fall of the Earth into the Abyss which lay under it, was that which made the Universal Deluge, and the Destruction of the Old World: And, That neither Noah's *Flood, nor the present Form of the Earth, can be explained in any other Method that is rational, nor by any other Causes that are intelligible. These are the Vitals of the* Theory, *and the Primary Assertions, whereof I do freely profess my full Belief.*

Againſt theſe *Aſſertions*, my *Exceptions* ſhall be levelled; and in the ſame order in which they ſtand.

21. So much for the Firſt Chapter; which may be reckoned as an *Introduction* to the following Diſcourſe. Which if any ſhall look upon as a Collection of Notes ſomewhat confuſedly put together, rather than a formal, well digeſted Treatiſe, they will entertain the beſt or trueſt *Idea* of it.

CHAP.

CHAP. II.

1. *The* Hypotheſis *of the Earth's* Formation *ſtated.* 2. *The* firſt Exception *againſt it,* It would have taken up too much time. 3. *The* World *being made in* Six Days. 4. *How there might be* Light *and* Days, *before there was a* Sun. 5. *A* Proof *that the* Creation *was perfected in* Six Days *time.* 6. Numeral Cabbaliſm *cannot overthrow it.* 7. *The* Jews *in* Cabbalizing, *ſtill allowed a* Literal meaning *to Scripture; only they ſuperadded a* Myſtical one, *never* contrary *to it.* 8. *Though were there a* Cabbala, deſtructive *to the* Letter *of* Moſes's *Story of the Creation,* that *would not invalidate the Argument alledged.* 9. Moſes's *Account of the Creation, runs not upon bare* Numbers, *but upon* Time. 10. *What Account the* Chriſtian Church *has made of the* Cabbala. 11. *How it diſcovers its own* Vanity. 12. *The* Literal ſenſe *to be kept to, in the Story of the Creation.* 13. *Where Scripture ſpeaks ſo as not to be underſtood* Literally, *it is* ſometimes *for* plainneſs ſake.

1. AS every thing had a Beginning except One; I mean, that moſt perfect and glorious ESSENCE, who gave Being to all; ſo the Earth, among the reſt, had its Origin likewiſe. This, none but Infidels, or Anti-Scripturiſts, can doubt; the Article being founded upon no leſs than Divine, which is the moſt firm and unqueſtionable Evidence. Could any Doubt of this Matter offer to form it ſelf in our Minds, and to ſettle there, the very firſt Verſe in the Holy Bible would not fail to drive it out from thence.

But

But then as to the *Way* of the Earth's Formation, we are more at a Loss, as being not so satisfactorily instructed concerning it. Here Providence seems to have left us to our selves; and for the improvement of both, remits us to the Conduct of Philosophick Learning, in some measure, and to our own Judgments. Only we must be careful that the *Idea*'s we frame, be congruous to the Truths that came down from above; and are, or should be the Touchstone of all *Hypotheses* among Christians. Which, because the way of the Earth's Formation, according to the *Theory*, is not; it overthrows the first vital Assertion; which is this, *There was a Primitive Earth of another Form from the present, and inhabited by Mankind till the Deluge.* The latter Clause of it, touching the Earth's being inhabited till the Deluge, we do not question. The former part of it cannot stand, by reason the *Manner* of the Earth's Rise, which the *Theory* ascribes to it, overturns it. It is supposed to have proceeded thus.

The whole matter of the Earth and sublunary Heavens being confusedly blended together, in one fluid Mass or *Chaos*; the grosser and heavier parts thereof sunk down to the middle of it (as to the Centre of their Gravity) and constituted an interior Orb of Earth. The rest of the Mass about it, by the same Principle of Gravity, was divided into two Orders of Bodies; the one Liquid, and the other Volatile. The Volatile mounting above the Liquid, constituted the Air: The liquid mass swimming below (and incircling the inward Earth aforesaid) contained in it all Liquors originally belonging to the Earth. These terrestrial Liquors are of two kinds chiefly; either fat, oily, and light; or else lean, and more earthy. The lean and earthy Liquor made up the Element of common

mon Water: The Oily Liquor (which arose out of the Water as it purged it self) got above it, and floated upon it. And so the whole stood as in this Figure:

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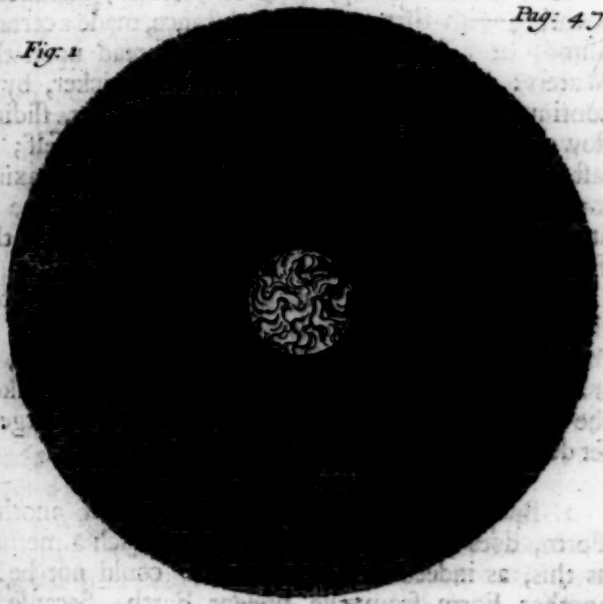
Fig: 1



Where 1 denotes the fiery Centre of the Earth. 2 The Interior Orb of the Earth, composed of the grossest particles of the *Chaos*. 3 The Element of Water, or the Abyss. 4 The Oyly Liquor upon the surface of the Water. 5 The Mass or Body of the Air.

But

But this Body of the Air being at firſt very muddy and impure; through abundance of terreſtrial Particles that, as faſt as they could free themſelves from the Air with which they were mingled, and in which they were intangled, they ſunk downward: And meeting, in their deſcent, with the Oyly Liquor on the face of the Deep, there they ſtuck; and incorporating with that unctious Subſtance, made a certain Slime; or a fat, ſoft, light Earth, ſpread upon the Waters: Which growing thicker and thicker, by a continual acceſſion of more terreſtrial Particles, ſliding down ſtill out of the Air, as it purify'd it ſelf; at laſt it came to its juſt Dimenſions. And then waxing more dry and ſtiff, and firm and ſolid, in fine it attained to its due Conſiſtency, and ſo became the Firſt habitable Earth.

Thus have I briefly, but, I hope, truly repreſented the *Manner* of the Primitive Earth's Formation. If there be any thing of Miſtake in the Deſcription, it is altogether involuntary. But I think I have ſpoken *Lib. 1. chap. 5.* the very mind of the *Hypotheſis*, as it is more * largely ſet down by the *Theoriſt*.

2. But if the Primitive Earth's being of another Form, does depend upon its riſing in ſuch a method as this, as indeed it does; then it could not be of another Form from the preſent Earth, becauſe it could not riſe in ſuch a manner, for ſeveral Reaſons. As

Firſt, Becauſe *it would have taken too long time in doing it*. A longer time by much, than that Divine Account we have of its Origination, does mention, or will allow. For to ſay nothing how long the Inferior Earth would have been in forming, by the ſubſiding of the groſſeſt parts of the *Chaos* to the Centre of it; till which were ſunk, the other Sedimental could

could not so well have separated: And to say nothing how considerable a space of time it would have required, for the Aereal Matter to have clarify'd it self, and to have setled in its proper Region: And to say nothing of the Lastingness of that other Purgation, whereby the liquid part of the *Chaos* would have sent forth its Oyliness to invest the Waters, to receive those Dregs that fell out of the Air: To say nothing of these; how much time must have been spent, in producing the exterior Orb of the Earth, which was to be made up of those terrestrial Particles which fell from above, and rested upon the Oyly out-side of the Deep? Should these fine Particles have showred down, as fast as ever we saw small Rain or Snow do; yet how many Days and Weeks must have passed, before they could have swell'd into so huge a Body as the Earth was at first? I say, as the Earth was at first. For according to the *Hypothesis* now before us, the Primitive Earth was bigger than this: So much bigger, as to take all that space into its Ambit, which reacheth up to the tops of the highest Mountains at least. Yea, if the first Earth did not fill a *much* bigger space than that (as it might do; for according to this *Hypothesis*, we know not how far its Circumference might extend) yet a space *somewhat* bigger it must needs occupy, in regard the Mountains are now worn (*a*) *lower* than they were. And for such inconceivable Quantities of little Particles, to descend out of the Air, as would be sufficient to make such a bulky Globe as the Primitive Earth, must necessarily be a *good whiles* work. And so it is expresly acknowledged to be (*Theor.* p. 58, 59) And then if as fast as they showred down into the

(*a*) Καὶ τῶν ὀρῶν δὲ ὑψηλότατα ἀκούομεν μειούμενα καὶ ἐκεῖνα. Τὴν γοῦν Αἴτνην φασὶν οἱ πλέοντες, ἐξ ἐλάσσονος ὀρᾶν, ἢ πρὸ τοῦ ἐβλέπετο. Τὸ δὲ αὐτὸ καὶ τὴν Παρνασσὸν παθεῖν, καὶ Ὀλυμπὸν τὴν Πενερικὸν. *Ælian. Var. Hist. lib.* 8. *cap.* 11.

Oyly Substance, they did immediately mix and incorporate with it; yet then it would take up some time again, to dry and harden this new made Earth, and to reduce it to an habitable Consistency. And therefore its Formation this way, could by no means fall in with the *real* time of its Production. Nay, it could not be compleated in that space of time, in which GOD declares that he began and finisht the whole Creation.

3. For that glorious Work is expresly limited to *Six Days*. And every Day has its respective Task particularly specified and appropriated to it. And however more might be created on some Days, than is mentioned, as Angels, Hell, *&c.* yet we may be sure there was no less. Not but that GOD could have done all in one Day, if he had so pleased, or in one Hour, or Minute: As he could also have given Being to the World, many millions of Ages before He did. But it was not his Will that it should exist sooner; and his Will it was, that the Creation of it should be protracted to an *Hexaemeron*, or Six Days Work, and therefore he drew it out to that length. But then when *Philo Judæus*, St. *Austin*, and others, teach that the World was created in an *Instant*; we have no reason, *jurare in verba*, to give up our selves to a Belief of their Doctrine. Nor is the Saying of the Son of *Syrach* (sometimes alleged in Proof of the Opinion) to be at all regarded; *(b) He that liveth for ever, creavit omnia simul, created all things together*: As if he created them together *in the same moment*. Whereas (besides that the Book is *Apocryphal*) the *Greek* Copy reads it, ἔκτισε τὰ πάντα κοινῇ *He created all things* in common, as well one as other; in which sense it relates to no time. And accordingly our *English* is most proper,

(b) Eccles. 18. 1

proper, *he created all things* in general. Yet this Apocryphal Text seems to be the chief ground upon which St. *Austin* built his Opinion of the World's being made in an instant.

But by that Account which *Moses* gives in, the Earth brought forth Grass, and Herbs, and Trees, on the *Third Day*, even before there was a Sun. Which as it proves that GOD's special Hand was in the Work (and might serve as a Bridle to curb People in their forwardness to idolize the Sun; while it is made plain to them, that he did not, as a DEITY, give Being to these thing by any plastick influence of his, they existing before himself) so it argues withal, that the Earth was then grown into a competent Solidity. Yea, the same *Moses* goes on, and tells the World, That by the end of *three days* more the Earth was made a *Dwelling-place* for Mankind, and in part of it, a *Paradisiacal* one too. And this farther bespeaks it to have arrived at such a Temperament, as it could never have done so soon, in case it had been formed as is above supposed. For besides that the *Theory* allows it to have *become dry by degrees*, after it had *done growing*; it declares, That *the Body or new Concretion* of it was *encreased daily, being fed and supplied both from above and below* (pag. 59.) At which rate, Six Days might easily pass, and Six times Six after them; and the Earth not be fitted for Habitation. (*t*) *c*) Gen 1. 12, 13.

4. And though the Sun was not made as yet (the Fourth Day being the first of his existence) yet this does not invalidate *Moses*'s Narrative in the least, by rendring it absurd, or inconsistent with it self, when it tells us that the Earth was brought to such maturity on the *Third Day*. For though there was no Sun then, yet we are assured there was Light: And Pro-

vidence might so order this Light, as to have it supply the place of the Sun, in measuring out Time, and making Days, though not so distinctly as he does.

And that there should be Light, before there was a perfect Sun, seems highly agreeable to the Explication of Light by the *Cartesian* Principles. For according to them, Light consists *in pressione materiæ cœlestis*, *in a pressure of the celestial matter*; or, *in conatu ejus ad motum*, in its *tendency* or *nitency to motion*. And therefore if our *Vortex*, or Heaven (made up of this Matter) were by the first Mover put into such a Circumgyration at the beginning, as it now has; by virtue of this Gyration, the subtile Matter would have been impregnated with a strong *conatus* or propensity to recede from the Centre of the *Vortex*, according to the Laws of Motion well known in that case. And so a faint Light would have been cast through the *Vortex*, at least through the *Ecliptick* parts thereof, though there had been no Sun in the middle of the same. And so while the Matter for the Body of the Sun had been in preparing (that is, grinding off from the particles of the Matter of the Second Element; which being made to turn upon their own *Axes*, by mutual collision, and incessant attrition, rounded one another into Spherical Figures) and gathering towards the middle Point of the *Vortex*, and setling there; a feeble kind of Light must have shot from those Central parts of the *Vortex*, till the Sun thus a making could have been finisht. Which if it might have been in the space of *three* Days (by a great quantity of the purest Matter retiring into the heart of the *Vortex*, which still grew bigger, as the Particles of the Second Element had their angulosities worn off, and so grew less) then on the *fourth* Day, the Sun might shine out in his full strength. While by a new

new Protruſion, and briſker Propulſion of the Globular Matter, he put a ſtronger *conatus* into it than it had before.

And if there could thus have been *Light* antecedently to the Sun; then how there ſhould be *Days* and *Nights* at the ſame time, is eaſie to conceive, admitting the Diurnal Motion of the Earth.

This I have ſaid, not that I believe the Sun was thus produced (any more than the Great (*a*) Philoſopher did) but to make it appear, that the holy Text might be literally true; and that to hold there were Days before there was a Sun, is ſo far from being vulgar and ridiculous (as ſome would make it) that it is greatly conſonant to that which is counted the beſt Philoſophy. The Noble *Des Cartes*, ſo juſtly admired, ſpeaks the ſame ſenſe, though in different words; (*b*) *And which peradventure will ſeem a Paradox to many, all theſe things* (the Properties of Light) *would be juſt thus with the celeſtial Matter, though there were no manner of force in the Sun, or in any Star about which it is wheeled. So that if the Body of the Sun were nothing elſe but an empty Space, though his Light indeed might not be ſo ſtrong, yet in other reſpects we ſhould ſee it no otherwiſe than now we do, at leaſt where the Matter of the Heaven circulates.*

(*a*) *Quinimo etiam, ad res naturales melius explicandas, earum cauſas alias reputam, quàm ipſas unquam extitiſſe exiſtimem. Non enim dubium eſt, quin mundus ab initio ſuerit creatus cum omni perfectione ſuâ, ita ut in eo & Sol, & Terra, & Luna, & Stellæ extiterint.* Des Cart. Princip. par. 3. ſect. 45.

(*b*) *Quodque fortè paradoxum multis videbitur, hæc omnia ita ſe haberent in materia cœleſti, etiamſi nullæ planè eſſent vires in Sole, alióve astro circa quod gyratur; adeo ut, ſi corpus Solis nihil aliud eſſet quàm ſpatium vacuum, nihilominus ejus lumen, non quidem tam fortè, ſed quantum ad reliqua non aliter quam nunc cerneremus, ſaltem in circulo ſecundùm quem materia cœli movetur.* Id. ib. ſect. 64.

As many as are not pleaſed with this, have liberty to imagine, that by the three firſt (anticipative) Days, more early than the Sun, was only meant ſuch certain ſpaces of time, as were commenſurate or equivalent to

to three Days; though they were not divided into Diurnal Periods, nor otherwise distinguish't, than by those Acts of Creation which GOD exerted, or the several Creatures which he formed upon each of them. So about the *Pole*, where the Sun is in the *Horison* by Months together, and then out of it as long; Men may reckon the time by *Days*, though they have them not, without any Solecism in their way of compute. But not to dwell upon this Point; they who believe and consider, that there was once an universal darkness, ἐπὶ πᾶσαν τὴν γῆν, (a) *over all the Earth*, for the space of three Hours, a long time after the Sun was made; may, I think, be perswaded to believe also, that by some means or other there might be three real and distinct Days in the World, before he was created.

(a) Sc. *Mat.* 27. 45. Why it should be read, *over all the* LAND, that is, *Palestine*, as if the darkness had extended no farther, may well be made a question; when it is known that it reached into other Countries. *Dionysius* (to give one Instance) observed it in *Egypt*, being then an Heathen. And is said by *Suidas* (upon his observation of it) thus to express himself; ἢ τὸ Θεῖον πάσχει, ἢ τὸ συμπάσχει.

5. But that the whole Creation, and consequently the whole Earth, was consummated in *six days*, may be proved by one very good Argument, the *Fourth Precept* in the most sacred Decalogue: *Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the* LORD *thy* GOD. *In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the* LORD *made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the* LORD *blessed the seventh day, and hallowed it.* Now the *Seventh* day, which by divine Bene-

Benediction, and ſpecial Conſecration, was ſet apart for the *Jewiſh Sabbath*, was no other than a *Natural* Day, conſiſting of Twenty four Hours. And the *ſix Days* in which God allowed Men to work, were of the ſame quality or duration. But then he permitting labour ſix Days in the Week, becauſe in ſix Days he made Heaven and Earth, the Sea, and all that in them is; and enjoyning a ceſſation from all manner of work, and a Sanctification of the Seventh Day, becauſe on it he reſted from his work of Creation; from hence it will follow by undeniable conſequence, that the *ſeventh Day* on which GOD reſted, and the *ſix Days* on which he wrought, muſt be of the ſame nature that the *Jewiſh* Sabbath and Week-days were of; and that in *Six* ſuch Νυχθήμερα, or *Natural* Days, conſiſting of Twenty four Hours apiece, the Heaven, the Earth, the Sea, and all that in them is, were made.

And indeed unleſs the HOLY GHOST had ſaid expreſly that they were *Natural* Days, each of them made up of Twenty four Hours, he could hardly have ſpoken them to be *ſuch*, more plainly and properly than he has done. For he tells us *ſeven* times over (in the Firſt of *Geneſis*) that is, concerning every one of the ſeven Days, That they had *Evening* and *Morning* (ויהי־ערב ויהי־בקר יום). Whereas if he had made uſe of the ſingle word יום *that* might have been taken for *time* indefinitely or at large. But as if he deſigned to prevent this, or at leaſt to give no occaſion for it; as often as he mentioned יום he was ſtill pleaſed to tack ערב and בקר to it; to evidence that he meant no other than a *Natural* Day, to which *Evening* and *Morning* do belong.

And that which makes it farther evident, that he has tied up יום *Day*, to ſignifie a *Natural* Day, in the

the Story of the Creation, is, That this *Fourth Commandment* is partly entred in that Story; and יום השביעי *the Seventh Day*, which he blessed and sanctified for the *Sabbath*, is said to be the seventh Day on which he rested from his works. And so both were Natural Days alike, the one as much as the other. And therefore the Seventh Day separated for a Sabbath, and kept so by the *Jews* (from the Promulgation of the Law, to the Dissolution of their Polity, yea, to this very Hour, in their Dispersion) being a true *Natural* Day, the *Seventh* Day whereon GOD rested from his works must be the same.

And truly once to pretend that there is any thing of Cloudiness or Ambiguity in the recited Precept; or that GOD by the Days mentioned therein, did not mean ordinary *Natural* Days; would be to raise a mist to darken the Truth; to offer to tye a knot, where there really is none; and to put plain words *by* their common sense, meerly to force a difficulty into them. Suppose a Man should command his Servants or Children to work six Days, because he himself in six Days had done such and such things; and to rest on the seventh Day, because on that Day he ceased from his labours: Could it ever enter into the thoughts of any, but that the Days in which he wrought, and they are to work; and the Day in which he rested, and they are to rest, must be of the same nature? Why, such is the case here, if we put but the Great GOD into the place of that Man, and allow his Precept to be of a plain import and signification, as we have reason to do. For this Great God was now publishing a Law to his People: A Law whereby they were to live, or die for ever: A Law by which he really intended, and heartily desired, that they should not die, but live to Eternity. And

He

He being in hand with a Law of ſuch conſequence to their pretious Souls, who can queſtion but it was worded plainly? For without doubt he would deliver it in ſuch familiar terms, as might be moſt intelligible to the meaneſt Capacities amongſt that People, to whom he recommended it as a ſtanding Rule. So that the Fourth Commandment being a piece of that Rule, a Branch of that Law, we cannot ſuppoſe it to be cloathed with obſcurity, either in the ſubſtance or reaſon of it. And truly if ſo plain a Paragraph as that be not to be taken in its Grammatical ſenſe, 'tis impoſſible we ſhould know the Mind of Scripture, and vain it will be to pretend to underſtand any Period in it. But then, if where God ſpeaks plainly in his Word, we muſt underſtand it Literally; ſurely we muſt do it moſt of all, in that part of his Word which is the Body of his Law, and ſo the ſpecifick Rule of our Practice. And if the Moral Law in general was of a Literal Signification; then ſo was the *Fourth Word* of it to the *Jews*. And if *that* were Literally to be interpreted, as undoubtedly it was, the World muſt be created in the time there ſpecified, in juſt *Six Days*, that is, neither more nor fewer.

And *Moſes* methinks ſeems to be mightily concern'd to ground Men in this. For though he had noted already in the Firſt of *Geneſis*, that the work of Creation was compleated in Six Days; and had fairly accounted for each of them in particular: yet reviewing things in the Second Chapter, he there inculcates the ſame afreſh, that ſo they might take farther notice of it. *Thus the Heavens and the Earth were finiſhed, and all the Hoſt of them.* That is, in the Days, and according to the order before remembred. But had the Earth been formed after

the tenor of this new Hypotheſis, it could never have been finiſht in *Six Days*, and brought into a condition fit to entertain its Hoſt Creatures, in that compaſs of time. Unleſs at the rate of the *Mahometan* Miracle, we ſhould yield that the Showers of Earthly Particles, were hardened by inſtantaneous induration. For ſo it is ſtoried of a certain *Dervich*, or monkiſh *Muſſelman*, that ſtrowing Sand upon the Waves, as faſt as he ſprinkled it, it turn'd to a Cauſey before him, whereon he might walk to a *Moſque*, the uſual place of his Devotions. Though far more agreeable to this *Hypotheſis* (as it makes the Formation of the Earth ſo ſlow) is the Phantaſie of the *Chineſes*, inhabiting *Formoſa* and other Iſlands. Who hold that the World, when firſt created, was without form or ſhape: but by * *Pankun*, one of their Demi-gods, (the *Sixty Second* of their *Seventy Two* Deities) was brought to its full perfection in Four Years.

* *Atlas Chin. part 2. pag 46.*

6. The only conſiderable way of eluding this Doctrine of the Worlds being made in *Six Days*; is the introducing of *Cabbaliſm* into the Story of the Creation. For by *That*, Numbers, which ſhow the order of time are made Types or Emblems, or ſecret Notes of the Natures of things. But the force of the Holy Argument alleged, is not to be ſhifted off by this means. The *Jews*, without queſtion, had a *Cabbala* amongſt them; and upon this *Cabbala* they ſet an exceeding high value. For they put it in the Scales (as ſome Chriſtians now a-days do Tradition) even againſt the written Word it ſelf. So that known ſaying witneſſeth, דברי קבלה כדברי תורה *the words of the* Cabbala, *and the words of the* Law, *are alike.* Which how well ſoever it might

might agree with that true and ancient *Cabbala*, which they had from *Moſes*, and in part from *Adam*, as † ſome think; it ſuits not their preſent *Cabbala* at all. Upon *that*, * *Cuneus* beſtows a mean and diſgraceful, though (I ſuppoſe) a moſt fitting character; where he declares it to be *full of trifles*, &c. Though *Mirandula* on the other ſide, crys it up as much (if the ſame) in his *Apology*: where he avers it to have been firſt committed to writing by *Eſdras*. But that which I would note is *this*, That the genuine *Cabbala* of the *Jews*, cannot overthrow that ſtrength of Argument, in the *Fourth Commandment*, for the Worlds being made in the ſpace of *Six Days*. The Reaſon follows.

† *Reuchlin. de Art. Cabbal.* p. 9, &c.

* *De Rep. Heb.*

7. The Cabbalizing *Jews*, even after the purity of Oral Tradition was loſt amongſt them, were ſtill hugely careful to deliver nothing, but what was conſiſtent with the Literal ſenſe of Scripture. So that in treating of any Period of it, they did but orderly proceed from one ſenſe to another: and their *Traditional* ſenſe was to be ſo far from being repugnant or deſtructive to the *Verbal* one; that it was to comply with it, and to be ſubordinate to it.

Thus, though (as *Aben-Ezra* ſays) the Law, beſides דרך הפשט *the Literal way*; hath שבעה *ſeven*, or שבעים פנים *ſeventy faces*, or ways of Interpretation; and be capable (in places) of *Tropological*, *Allegorical*, *Anagogical*, and *Cabbaliſtical* meanings and applications: Yet it is a known *Rabbinical* Rule, אין סגנון המקרא נופלת על המדרש *The Style of the Scripture falls not in with the Midraſh*, or Allegorical Expoſition. Which is ſeconded with another of the like import, אין מקרא יוצא מידי פשוטו ומשמעו *The Scripture*

departs not from its simple and literal meaning. It was delivered by that eminent Man for Learning, *R. Solomon Jarchi (Præfat in Cantic.)* Not that he meant Scripture is *always* to be kept to a *literal* sense only; the very words wherewith he ushers in that Rule, sufficiently declare the contrary; מקרא אחד יוצא לכמה מעמים *One Scripture may be drawn out into many senses.* And therefore he only meant, that the *literal sense* of Scripture is not to be thrown off, or taken away, by, or for *any other.* And *R. Moses bar Nachman* lays down the same Rule. To which several other *Rabbies* also do consent; particularly *Menasseh ben Israel,* who in his First Book concerning the *Resurrection of the Dead,* says, *That Scripture is always to be understood and explained according to the* Letter, *unless where such an Explication implies a contradiction.* According to which *Axioms* of the Learned, what ever sense might be superinduc'd to the Text, they were still to adhere (so far as Reason would suffer) to the *literal* one. Yet where they were reconcilable, and could fairly be coincident, they were both allowed. And therefore when in Controversie, some have been high for the *Letter*; and others hot for the Allegory or *Cabbala*; the difference betwixt them has been frequently accommodated, by pronouncing that *Talmudic* Sentence, יש אם למקרא ויש אם למסורת. By which concession of a complicated sense in the word or clause, that ministred occasion of fierce Dispute, the contending Parties have both been quickly and fully satisfied. And well they might; for by the easie Umpirage of that soft and moderative Saying, they were immediately brought to equal terms, and set, as I may say, upon even ground. For each of them had warranty to maintain their own Opinion, and liberty to acquiesce therein respectively. Though how much, מקרא. the *common Lection* or Sense, was preferred

preferred before, מסורת, the *Traditional* one (when they came in competition) is clear from a Paſſage in the learned *Buxtorf*'s Treatiſe *de Punct. Antiq.* pag. 104. where ſpeaking of the *Talmudic Axiom* now cited, he ſays, *Quando hoc priori contrariatur, & illud evertit, nulla ejus habetur ratio, ſed fundamentum manet in* מסורת. *When the* Cabbaliſtic Expoſition *is contrary to the literal or received ſenſe, no account is made of it, but the* foundation *reſts in the common ſenſe or reading. Quando verò ei ſubordinatur, &c. But when it is ſubordinate to it, and conſiſtent with it, and* both *may be reconciled; they admit* both.

And ſuch a mixt or compound ſenſe of Letter and *Cabbala*, well conſiſtent with one another, they believed to be in the *Moſaic* Coſmology, or the Story of the World's Creation. Beſides its common, humble, obvious ſenſe, which lies bare to view, and offers it ſelf freely at firſt ſight; they moreover conceived it big with another more occult and remote, and alſo more ſublime than that; where the Kernel of Myſtery lay cloſe ſhut up, *ſub cortice verborum*, under the Husk of plain and ordinary words. And for this reaſon they uſed to reſtrain Men from reading it, till they came to maturity both of Years and Judgment, as St. *Jerom* teſtifies, in the Preface to his Commentaries on *Ezekiel*; * *Unleſs one has attained to the Age of Prieſts when they enter on their Miniſtry, that is, to thirty years, he is not ſuffered, with them, to read the Beginning of* Geneſis, *&c.* But then if the *Jews*, together with their *Myſterious*, always held a *literal* ſenſe in Scripture (where it can take place) and alſo kept this Myſterious ſenſe of theirs from breaking in upon the Literal, and doing violence to it; according to their own recited Rules: from hence it is manifeſt, that the World might be Created in juſt *ſix Days*,

* *Niſi quis apud eos ætatem Sacerdotalis miniſterii, i. e. tricesimum annum impleverit, nec principium Geneſeos — legere permittitur.*

for

for all their *Cabbala*, or the numbers in it. And when *they* kept the *Cabbala* within ſuch bounds, *Chriſtians* have no reaſon to ſtretch it farther; for they have it but from *them*, or rather (as to the *Numeral* part of it) from one that had it (or is preſumed to have had it) from them, I mean, *Pythagoras*.

8. But grant (what by no means is to be granted) that there were a *Cabbaliſtic* ſenſe in the Story of the Creation, ſo venerable and excellent, as to be allowed to ſuperſede the *literal* one quite, or to ſwallow up the ſame; and that the *Moſaic Numbers* there, were not at all intended to diſtinguiſh *time*, but only to ſhadow out the *Natures* of things; and ſo no ſatisfactory Proof could be fetcht from thence, of the World's being compleated in *ſix Days*: Yet ſtill the Holy Argument produced, would hold good; becauſe in that Divine Precept there can be no *Cabbaliſm* excluſive of its *literal* meaning. And that for theſe Three Reaſons.

Firſt, *Becauſe GOD muſt then have put dark Myſtery into the heart of his Law:* Into that part of it which (that it might be ſure to be moſt plain, as well as authentick) he was pleaſed to write with his own Finger. Into that part of it which every poor *Iſraelite* newly come out of Egyptian Bondage, was to practiſe. And therefore it was neceſſary he ſhould underſtand it, and conſequently that there ſhould not be obſcurity in it: A thing ever held incongruous to Laws (as very unſuitable to their Uſe and End) and always declined by wiſe Legiſlators. For they have ſtill been careful that the Statutes drawn up and enacted by them, ſhould carry a clear ſenſe along with them both in their Injunctions, and the Reaſons of them.

Secondly,

Secondly, *Becauſe then ſomething of Duty expreſſed in the Commandment, would have been very improperly and incompetently urged.* That Men ſhould work ſix Days in the Week, becauſe in ſix Days GOD created the World, upon each of them bringing ſome conſiderable Pieces of it into being, is moſt fit and reaſonable: Even as fit and reaſonable as it is for mean Perſons to imitate their Superior; for Creatures to follow the great Example of their Maker. But that Men ſhould labour ſix Days in the Week, becauſe the Number *Six* is the Character of the Nature of any Creatures, would be altogether empty, trifling and impertinent, as admitting no manner of dependance or connection betwixt the Reaſon and the Thing.

Thirdly, *Becauſe it would ſhuffle and jumble the Natures of things together, or elſe bring a ſtrange Confuſion into the Numbers of the Cabbala.* It would *ſhuffle the Natures of things together*, in an intolerable manner. For thus the Heavens and the Earth (as the Commandment runs) the Sea, and all that in them is (which according to the Phyſical *Cabbala* of *Moſes*, are thought to have their Orders, and various Natures, diſtinctly characterized by ſeveral Numbers) muſt be here referred to *one ſingle* Number *Six*. And *That*, according to other Numbers (for why ſhould it be of a more dilated Myſtick ſignificancy than the reſt?) myſteriouſly pointing out but *one ſingle* Nature; to refer all things to that *one Number* (as we muſt do, if we put *Cabbaliſm* into the Fourth Commandment) would be to reduce them to *one ſingle Nature*: I mean, to the *Animal* one; to ſignifying of which the Number, *Six*, is both naturally inclin'd, and alſo determin'd by its Denominations.

Firſt,

First, It is Naturally inclined that way. For it is said by *Cabbalists*, to be made by drawing (*a*) the *Masculine*, *Three*, into the first *Feminine* Number, *Two*. For *three* times *two* is *six*: And then *six* into *six*, is *thirty six*. One way it points out *Male* and *Female*, and the other way *Procreation*, and both ways it clearly relates to *Animals*.

(*a*) Ἄῤῥην τὲ καὶ θῆλυς εἰς πέφυκε, κἀκ τῆς ἑκατέρου δυνάμεως ἥρμοσται, &c. *Philo in lib. de Mund. Opif.*

Secondly, It is determin'd the same way, by its *Titles* or Denominations. They tye it close and fast to such meanings, as all-along restrain it to the Properties or Operations of the Animal Nature or Condition. Thus it has the Names of Φιλίωσις and Φιλοτησία because Animals of the same *Species* have a sort of love or friendship for one another. Of Ζυγία and Ζυγίτις because they yoke or joyn themselves together in Pairs, *&c.* It is also called Ἀφροδίτη and Ἄκμων because of their venereal Copulations; and their continual Productions, by a never-failing constancy of Propagation. Διάρθρωσις because their Bodies are full of Articulations or Joynts. Κόσμος, Ἀλήθεια and Ἁρμονία because of that comely Structure, true Symmetry, and admirably curious and useful Contexture of their several Parts and Members. Πανάρκεια and Υγεία because of that sound constitution which Providence endu'd them with, and power sufficient to keep up their respective Kinds in the World. The like may be said of Γάμος, Γαμήλια, Ἀνδρογυναία, Ψυχοποιός, &c.

Vid. Nicomach. Gerasen. Arithmet. Theolog. lib. 2.

Meurs. Denar. Pythag.

And when the *Senary*, by its Nature and Appellatives, is thus particularly appropriate to the Denotation of the Animal part of the World; if in the Fourth Commandment we take it in a *Cabbalistic* sense, we must suppose the things there referred to it; that is to say, the Heaven, and Earth, and Sea, and all that in them is, to be living Creatures; which

which would intollerably confound the Natures of Beings.

Or elſe, which would *bring ſtrange confuſion into the Numbers of the* Cabala; this one, the *Senary*, muſt in power be equal to all the reſt. That is, it muſt denote what the *Unite*, *Binary*, *Ternary*, &c. are ſuppoſed to do; and ſo ſignifie Spiritual, and Material Beings; Terreſtrial, and Aquatick Animals; Animate, and Inanimate things, all at once. But to ſtretch it out to ſuch a comprehenſive Symbolicalneſs, as to make it an Hieroglyphick of the Univerſe, and of all things in it: might ſeem to be a violent ſtraining it, beyond its juſt Latitude. Eſpecially if we conſider, that the reſt of the Numbers before it, are all conceived to be fitted and reſtrained, to the ſhadowing out ſuch and ſuch *ſingle* Natures: and none of them allowed to be of ſo wide a ſignificancy, as to have a Myſtical reference to all the Creatures.

Though truly if any witty buſie *Cabbaliſts*, ſhould either out of the Nature or Names of *this* Number; extort ſuch meanings, as might make it ſeem an Emblem of the whole Creation, as to its production, compleatment, or the like: we need not be much ſurprized at it. For no wonder that they ſhould ſo vex (as I may ſay) and Wire-draw Numbers, as to force and wind them even to what they pleaſe; when they have power to put any commune word upon the Rack, and to torment it at ſuch a rate, as to make it ſay what they liſt. *Mirandula* proves this by a pregnant Inſtance. For in his Expoſition of the word בראשית (at the end of his *Heptaplus*) which ſignifies no more than, *in the beginning*: he does ſo toſs and tranſpoſe the ſeveral Letters and Syllables of it; and ſo ranſack, and ſqueeze, and

torture it; as to make it speak all this long Sentence: *Pater in Filio & per Filium principium & finem sive quietem creavit caput ignem & fundamentum magni hominis fœdere bono.* They that would know the sense of it, let them consult the Author. By it he designs, *gustum dare* Mosaicæ *profunditatis*, *To give a taste of* Moses's *profoundness.* But should any attempt (in imitation of him) to interpret *Moses*'s whole Story of the Creation; as he has done the first word of it: they would certainly find *Moses* to be profound indeed; and themselves to have lanched out into such a deep, as would prove to have neither bottom nor bounds in it. And yet the Noble *Picus*'s way, is but *one* of the *three* ways of Cabbalizing by *Permutation*: and *Permutation* it self, or the *Transposing* of words, is but *one Sort* of the *Speculative Cabbala* neither. For besides תמורה there are other two kinds of it, נסטריא and נוטריקון. So that according as *Cabbalists* have been, either for laudable phantasie and ingenuity; or else for humor and extravagance: they have had as large Fields to expatiate in, as they could desire. But I must not digress too far.

By what has been said, I hope it is evident, that in the Fourth Commandment, there can be no *Cabbalistick* meaning, at least none *destructive* to the *literal* one. Whence it will follow, that the whole Creation was begun, carried on, and consummated, in *Six Days*: the thing I was to prove. So that if the *Theorist*'s conceit touching the Earths Formation be true; *Moses*'s Account of the Creation must be false. And the History he wrote of it, as the unerring Pen-man of the HOLY GHOST; instead of being of unsuspected Credit and Authority, we may justly call (as *Celsus* did of old) * μῦθόν τινα ὡς γραῦς, *an old Womans Fable.*

* Orig. cont. Cels. lib. 4.

9. It

9. It is manifeſt alſo that *Moſes* in that ſacred Story, did not make uſe of *meer Numbers*, but of *Time*: yea, of time divided into known and common Periods; namely, into *Days*. And thoſe *Days* (which is eſpecially to be noted) are expreſſed (as was ſaid before, and muſt always be remembred) by *Evenings* and *Mornings*; juſt as the *Hebrews* ſpeak *Natural* Days. And therefore not to allow the *Firſt*, *Second*, and *Third* Day, *&c.* there mentioned; to be ſuch *veſpero-matutina*, *Natural* Days having Evenings and Mornings: But to turn them into pure *Numbers*, *One*, *Two*, *Three*, &c. is highly unwarrantable; as being a double injury to Scripture, upon no neceſſary account. For it is a depriving it of its direct and genuine ſenſe; and a forcing it upon another quite beyond and beſide that, only to gratifie the humour of *Cabbaliſts*. Which humour or phantaſie of theirs, many times is vain and trivial, and grounded upon nothing perhaps, but ignorance or miſtake.

To evince as much, let me give in one Inſtance of this nature, moſt pertinent to the matter we have in hand. *Philo* (that mighty Man among the *Jews* for allegorizing the Story of the Creation, and to whom later *Cabbaliſts* are greatly beholden) poſitively and aloud pronounceth thus, (a) *It is a ſilly thing, to think that the World was made in Six Days, or in any certain time.* And why ſo? His reaſon in ſhort is, *Becauſe it was made before there was a Sun*, and ſo there could be neither *Time*, nor *Days*. But there might be Days, before there was a Sun (as we have ſhewed) and ſo where's the ſtrength of that Objection? In like manner when it is ſaid, *In the*

(a) Εὐηθες πάνυ τὸ οἰεσθαι ἐξ ἡμέρας, ἢ χρόνου τινὸς χεῖνον κόσμον γεγενῆσθαι. *Leg. Allegor.* lib. 1.

BEGINNING GOD created the Heavens and the Earth: he will not allow that, BEGINNING, should signifie *time*; for a like reason. *(a) Because time was not before the World, but was made either with, or after it.* Strangely argued, for so Learned a Man. As if the World could not have been made *in the beginning* of time, because time was made *with* it. Whereas if it had not been made with it, if it had not began just then; the World could not have been made *in the beginning of it* indeed. Nor does he back this reason at a better rate, where he adds; *For (b) seeing that time is a space of motion of the Heavens, motion cannot be before the thing moved.* Yet let us but suppose, that the World was made, and the Heavens put into motion *at once*; and then the World would be created, when time began: as being created together with that motion in which consists the nature or measure of it. And yet he concludes for himself, as if he had argued most cogently; *But (c) if so be,* BEGINNING, *be not taken now according to* time; *'tis fit it should be taken according to* Number. And so (in part) we have an account, how *Numeral Cabbalism* crept into the Divine Text of *Moses.* Even because Men had not Philosophy enough to make out, how time and days might be before the Sun. But is not natural Philosophy then an *useful* thing, and of *great use*, according to its Character, in the First Chapter?

(a) Χρόνος γὰρ οὐκ ἦν πρὸ κόσμου, ἀλλ' ἢ σὺν αὐτῷ γέγονεν, ἢ μετ' αὐτόν. *de Mund. Opif.*

(b) Ἐπειδὴ γὰρ διάστημα ἐστὶ τῆς οὐρανοῦ κινήσεώς ἐστιν ὁ χρόνος, πρότερα τῆς κινουμένης κίνησις οὐκ ἂν γένοιτο. *Ib.*

(c) Εἰ δ' ἀρχὴ μὴ παραλαμβάνεται ταυτὸν ἢ κατὰ χρόνον, εἰκὸς ἂν εἶη μηνύεσθαι κατ' ἀριθμόν. *Ibid.*

10. Were

10. Were Enquiry made how the Church of CHRIST hath resented *Cabbalism*; or what respect she hath shown to such as used it: an Answer might partly be shaped out thereunto, from her Carriage towards *Origen*. That Father had a peculiar Talent (above others) at Allegorizing Scripture, and in delivering Doctrines of the *Cabbalistic* strain. But how did Holy Church receive his Notions of that stamp, and how did she deal with him for their sakes? This we may learn from * *Photius*, who tells us, That the Fifth Universal Synod, καταδίκασε καὶ ἀνεθεμάτισε Ὠριγένην, *condemned* Origen, *and anathematiz'd him*. And for what cause? Why, for that he attempted to introduce Ἑλληνικὴν μυθολογίαν, *the Greek Mythology*, or Pagan Fables, into the Church of GOD. And particularly for that piece of *Dotage* (it is the Patriarch's word) in teaching προϋπάρχειν τὰς ψυχὰς τῶν σωμάτων, that humane *Souls were preexistent to their Bodies*. And as all know, *preexistence* was a principal Branch of the *Cabbala*.

* Epist. *ad Mich. Bulg. Princip.*

11. And truly the *Cabbala*, which makes Numbers emblematize the Natures of things, may well be rejected. For indeed it proclaims its own *vanity*, in one notable Instance: I mean, in the *Coincidence* of its Numbers, as to their *symbolical Significancy*. In the whole Story of the Creation, there are but *Seven* Numbers made use of. Now if GOD, or *Moses*, had designed these Numbers for a Mysterious use; we need not question but care would have been taken, that *Two* of them should not be Symbols of the same thing, when *One* would have served every whit as well. For so one of the Two Numbers would be superfluous: Yet supposing

posing that there is such a *Cabbala* as some contend for, in the Story of the Creation; there must be this vanity or superfluity in it. For then the Number *Five*, and the Number *Six*, in their Mystical Property, must refer to one and the same thing, *viz.* the *Animal Nature*.

How the *Senary* is an Emblem of that, both by its *Nature* and its *Names*, we have seen already. And truly the *Quinary* is made a Symbol of the same, and that *both* those ways. First by its *Nature*. It consists of the *Masculine* Number, *Three*; and of the *Feminine*, Number, *Two*: and so it mystically signifies *Male* and *Female*. *Five*, also drawn into *Five*, brings about *Five* again; *Five times five*, is *Twenty five*: so it betokens *Generation*. And *Male* and *Female*, and *Generation* by them, we know, relate directly to *Animals*. And then for *Names*, it has *Cytherea*, and πέμπτος, which are Names of the *Senary*; and so it must be of the same mystick signification with that still.

Nor can it be pretended (to diversifie the mystick significancy of the Numbers) that the *Quinary* refers to *Water Animals* only. For not only *Fishes* were made on the *Fifth* Day; but *Fowls* too: and that *out of the ground* every one of them, *Gen.* 2. 19. And as no Fowls live altogether *in* the Water; so very *few* kinds of them live *upon* it, in comparison of those that do not. In all respects therefore the *Quinary* seems to be a meer supernumerary. It signifies nothing, but what the *Senary* could have signified as well.

Whence we may conclude, That either *Moses* was guilty of a notorious bungling Oversight, in inserting an useless number into the *Cabbala*; which in so rare a Philosopher as he was, must not be admitted;

mitted; especially he being divinely inspired, and studiously contriving so profound and admirable a piece of Mystery, as the *Cabbala* is reputed: or else (which is the truth) that this very thing does betray the vanity of the *Cabbala*, and shows it to be but an ingenious Phantasie.

12. Now the *Cabbala* being a thing so improbable; and the *Literal Sense* of Scripture so very authentick, as not to be thrown off, or put by for any other, where it can be held to: it remains that the Story of the Creation is to be understood according to that sense. And so where *The Theory of the Earth* is contrary to that sense, or not agreeing with it; it is to be look't upon all the way, as contrary to Scripture, and disagreeing with *That*. Not that I deny there is Mystery in the Story of the Creation; for undoubtedly there is a great deal, and that so deep, that it is hard to see to the bottom of it. But once again I say, (to prevent my being mistaken) That no *Mystical* or *Cabbalistic* sense is to be approved of, that overthrows or nulls the *Literal* one. And the reason is plain; because if the *Literal* sense should be taken away, it would cease to be an History: and also could have nothing of fixed or certain meaning in it; but might be moulded any way, and changed into every thing, according to the various apprehensions of Men and their working Phantasies.

13. Let me here cast in this as an Overplus. Where Scripture delivers it self so as not to be literally interpreted; it is *sometimes* done out of greater plainness that it affects, and the better to accommodate it self to our capacity. Thus when it expresseth

ſeth GOD's power, or his doing any thing; by *Hands*. His Knowledge, or Obſervation of any thing; by *Eyes*, &c. It is meerly in way of Condeſcention to us, and to render what it ſpeaks of, more eaſie and familiar to our apprehenſion. Here therefore that Axiome of the *Talmudiſts*, remembred by great *Maimonides*, takes place, דברה תורה כלשון בני אדם * *The Law ſpeaks according to the Language of the Children of Men.* And for this reaſon (I think) the Book of *Canticles* is ſo parabolical and alluſive. Not to veil and darken the ſenſe, but the better to illuſtrate its Divine Argument: and the more fully and fairly to ſet forth that paſſionate affection and dearneſs, which is betwixt the moſt GLORIOUS JESUS, that great Lover of Souls; and all zealouſly religious and devout Perſons.

* Mor. Nevoch.

CHAP.

CHAP. III.

1. A *Second Exception* againſt the *Formation of the Earth*, viz. the *Fluctuation of the Waters of the Chaos, whereon it was to be raiſed.* 2. That *Fluctuation* cauſed by the *Moon.* 3. The *Theoriſt's Doubt*, whether *ſhe* were then in our Neighbourhood, conſidered. 4. The *Precarioufneſs* of his *Hypotheſis* in ſeveral things relating to the *Chaos*: *Which* ought to have been *better cleared and confirmed*, according to his *own declared Judgment.* 5. The Deſcent of the Earthly Particles out of the Air, not only Precarious, but *Unphiloſophical.* 6. And alſo *Anti-Scriptural.*

1. AS every Building muſt have a ſutable Foundation, ſo fit it is that the Earth ſhould have ſuch a one; It being not only a ſtately Fabrick in it ſelf, but moreover deſigned, at the formation of it, to be the Manſion or Dwelling of a World of Creatures. And it being deſtined to ſo great and noble an uſe, what pity had it been that it ſhould have miſcarried in the making, and have ſunk into Ruines, while it was ſetting up, for want of a ſufficient foundation to ſupport it? Yet had it been built after the manner aforeſaid, perhaps there would have been no leſs defect in the Architecture of it, than the want of a meet Foundation. For it was to be reared upon the Waters riſen out of the *Chaos*; and were they fit to bear ſuch a mighty Pile? I mean in regard of their unſteadineſs and conſtant Fluctuation.

That the Earth might be spread, and by degrees raised upon them; Was it not requisite that they should be of a quiet and even surface? Otherwise it may be the unctious Substance could not have gathered upon *them*, nor the Earthly Particles have settled upon *that*. But the incontinuity of the one (it being broken by the motion of the Waters) leaving many open spaces to the other; through those spaces they would have sunk right down to the bottom of the Deep, and no Earth would have been produced.

2. Yet that those Waters were quiescent and even, upon due examination will hardly be found. For the *Chaos* in the beginning was turned about upon its own Center; else how comes the Earth to be so now? And if it was carried about by such a Gyration, how could the face of its Waters be still and equable? Not that I mean they were disturbed by the meer Rotation of the *Chaos* neither; but by something else in conjunction with *that*, namely, The bulky presence of the Moon. For if she was then placed, where now she is, what hindred but she might have the same Motion which now she has? And if she moved then in an *Eliptic* Circle about the *Chaos*, as now she does about the Earth (as in all reason she should; the *Chaos* being then situate, where the Earth is now, betwixt the Heavens of *Venus* and *Mars*; from which situation that *Eliptic* Circle results) would not the Waters have been too much discomposed thereby, to have been a fit Foundation for the primitive Earth.

Indeed they being in all places of an equal depth, and flowing freely without resistance; it is very probable that the Tides then were less fierce and rough, than

than they are now. And yet they all making but one Sea, and that being open and expoſed to the Moon; it is as probable again, that they ſwelled extreamly, and went mighty high. Now the Moon ſqueezing them her ſelf (by ſtreightning the Heavens) on one ſide of the *Chaos*, whereever ſhe was (as at her *Zenith* ſuppoſe) and occaſioning a like compreſſion of them on the oppoſite ſide (or at her *Nadir*:) and the *Chaos* ſtill turning round upon its own *axis* every Four and Twenty hours: from hence it follows that theſe Waters felt the force of two Tides, in every ſuch ſpace of time. Now where they Ebbed end Flowed ſo frequently and inceſſantly; muſt not their Æſtuation have been ſo turbulent, as to have hindred the gathering, or diſſolved the continuity of the Oily Matter; and ſo have prevented the Earth's ſuperſtruction upon it?

In caſe it be urged, That the Unctious Matter upon the face of the Waters, was ſo very thick, as that they might heave and ſink under it, as there was occaſion, and never break it: I anſwer, When this Oily Subſtance did firſt ariſe, it muſt needs be thin, and ſo apt to be broken and divided; and *that* being disjoined, the Earthly Particles falling in at the void ſpaces, would have ſunk directly (as was ſaid even now) through the Waters, having nothing to ſupport them. And then (which is farther conſiderable) the heavieſt Particles of Earth, deſcending at the ſame time, in far greateſt plenty (the Air being then fulleſt of impurity, and purging it ſelf moſt freely) they would have come down ſo faſt, and in ſo great abundance, as eaſily to have overpowered the thin Oily Scum on which they fell; and being a little ſoaked in it, and incorporate with it, have weighed it down in Flakes to the bottom

of the Waters; upon the top of which it could no longer float, as being overloaded with the heavineſs of the imbodied Earth. And truly the flowing of the Waters with a ſtrong head now this way; and their returning by and by with as much force the contrary way: muſt needs put them into ſuch reſtleſs agitations and croſs commotions, as would have much promoted the diving of the Flakes aforeſaid.

Nor are we to meaſure the motion of the Chaotic Waters, from the preſent great Seas. For however *they* may be leſs diſcompoſed by Tides, yet nature *then*, was in other circumſtances (according to the *Theory*) than it is *now*; and thoſe Waters might be moved at another rate, than theſe are. For our preſent Earth was at that time all diſperſed in the Air. And the thicker and fuller the Air was, the ſtronger preſſure would the Moon make upon that; and that again upon the *Superficies* of the Waters: and conſequently the higher muſt the Tides riſe, and the more violent muſt they be.

And then the *Theory* makes another motion in the Chaotick Waters neceſſary, namely, A Defluxion of them from the *Æquator* towards the *Sides* or *Poles* of the liquid Globe; in order to the forming it (and conſequently the Earth to be raiſed on it) into an *Oval Figure*. And this motion might create a new diſturbance in that Element. Yea, not only ſo, but it might moreover be fatal to the riſe of the Earth. For (*a*) *the watry Globe was to grow oblong, by the flowing down of the Waters to the ſides* (they are the words of the *Theory*) *and the diſburthening the middle parts about the* Æquator. But then when

(*a*) *Ex illo defluxu aquarum ad latera, & extenuatione partium mediarum circa Æquatorem, Globus aquus deveniret aliquantulum oblongus.* Theor. pag. 198.

theſe

theſe Waters did thus recede or diſcharge themſelves from about the *Æquator* or middle of the Globe, and flow down to the ſides of it; how eaſily might the Oily Matter have followed their courſe? Yea, perhaps how neceſſary was it for it to do ſo? While the uppermoſt Waters thereabouts being moſt hurried, and moſt at liberty; would have fallen back, and carried that away with them. But then if the upper Waters thus drew off, and the Oily ſubſtance ſlid away upon them, what foundation could the Earth have had in thoſe middle parts we ſpeak of? Eſpecially if theſe Waters continued their courſe for any time; as it was needful they ſhould to bring about the effect mentioned. For ſo vaſt a body of Waters, as that of the Abyſs, could not by this means, of a perfectly *round*, be made into an *oval* or *oblong* Figure, on a ſudden.

3. But in reference to this matter, there is a *Doubt* made by the *Theoriſt*, which muſt be conſidered and removed. Otherwiſe moſt of what has been ſaid, touching the inſtability and fluctuation of theſe Waters, will be vain and groundleſs. The *Doubt* is, (*a*) *Whether the Moon were then in our neighbourhood.* And truly I had almoſt ſaid, he might next have queſtioned, *whether the Sun were then in our Heaven*: there being in the Story of the Creation, no better evidence for the one, than for the other. I confeſs the ſuggeſtion (as wild as it is) would have done the *Arcadians* a great kindneſs. For they uſed to boaſt of (what was always a Riddle and nonſenſe to the Wiſe) their being more ancient than *Jupiter* and the *Moon*. So ſays *Ovid*:

(*a*) Theor. pag. 241.

Ante

Ante Jovem *Genitum Terras habuiſſe feruntur*
Arcades; *& Lunâ Gens prior illa fuit.*

But the ſervice it might have done them, as to this arrogant brag, will by no means countervail that damage which it does to the perſon who raiſes the Doubt. For it involves him in the guilt of unhappy temerity towards the Holy Writings: Yet the *Theoriſt* does not only ſtart this Scruple, but argues for it thus, (*b*) *Her preſence ſeems to have been leſs needful; when there were no long Winter-nights, nor the great Pool of the Sea to move or govern.* Too bold an affront to Scripture.

(*b*) *Ibid.*

That ſays expreſly, That GOD made TWO great Lights; and both upon the Fourth Day, *Gen.* 1. 16. The *Theoriſt* ſuſpects he made but *One*. And truly let him but allow *Two* to be made, and the *Moon* of neceſſity muſt be come into our Neighbourhood; becauſe ſhe alone could be a *Great* light in the neighbouring Heaven, to make up the Sun, *Two*. There is no bringing any *Star* into the Number. For though the ſmalleſt of them be a *truer* and *greater* Light than the *Moon*; yet no one of them, was ever a *great* Light in this lower World: and GOD created more than *Two* ſuch. Beſides, Scripture ſays, That when GOD made two great Lights, he *ſet them (both* of them, both of them *then* on the *ſame day) in the Firmament of the Heaven, to give light upon the Earth.* And muſt not both of them then be in our neighbourhood at that time? And laſtly, It ſays, That as GOD made the greater of theſe Lights to rule the Day; ſo he made *the leſſer to rule the Night*. And when did the leſſer begin to rule the Night?

Night? Why, juſt when the greater began to rule the Day. For as to the Dates of thoſe their reſpective Offices, we find no difference: Yet the *Theoriſt* declares, That the preſence of the Moon, and conſequently her rule then, was not ſo needful, becauſe *there were no long Winter-nights*. Whereas the Moon was no more made to ſhine only in *long* Winter-nights, than the Sun was to ſhine only in *long* Summer-days. And which is more, as there were no long Winter-nights then, ſo there were no ſhort Summer ones neither. So that ſet but the one againſt the other, and the preſence of the Moon may ſeem to have been as needful then, in regard of the length of Nights, as it is now.

Upon the whole matter therefore there are no good grounds for this piece of Scepticiſm. And to what has been ſaid concerning it, we need add but this, Whereas it is argued, that there might be no Moon, upon the account that there were no long Winter-nights, nor great Pool of the Sea to move or govern: we being aſſured that there was a Moon, may much better invert the reaſon, and retorting the force of the Argument, conclude that there muſt be long Winter-nights, and the great Pool of the Sea; becauſe that Planet was preſent to rule the one, and alſo to move or govern the other.

Though poſſibly the ſhutting her out of our neighbourhood, might be warily done, and with proſpect of her malignant influence in the caſe before us, namely, That ſhe might not incommode or hinder the rearing of the Earth, upon the Waters of the Chaos. For truly had ſhe been ſo near a Neighbour at firſt, as ſhe is now; ſhe might have been an injurious one as to that Affair. She might have kept thoſe Waters in ſuch Motions, as would have

have diſſipated their Oily Covering; and ſo have put by the Primitive Earth, by marring the Baſis whereon it ſhould have ſtood.

Yet when all is ſaid, I would have this Exception lookt upon as propounded in way of *Query*, Whether the unſettledneſs of the Chaotic Waters, would not have hindred the Production of the firſt Earth? rather than as a poſitively aſſertory Objection, as if it muſt neceſſarily have done it.

4. And here I cannot but remark the exceeding *precarioufneſs* of the *Theoriſt*'s Hypotheſis, in reference to the Chaos, and the Formation of the Earth out of it. For that that Maſs, which conſiſted *of*, and was then *firſt* diſſolved *into* the *ſimpleſt* elementary Bodies in the World; ſhould caſt forth one Body (I mean Liquor) which in its pureſt nanatural ſtate, could contain ſo much Oilineſs in it. That this Oily matter ſhould riſe juſt when it did, ſo as to be fit to receive the Earthly Particles in their fall out of the Air; whereas had they come down ſooner, they had been drowned in the Water. That this Oilineſs ſhould be of juſt ſuch a quantity as was ſufficient for uſe; juſt enough, that is, to mix with thoſe Particles, and to make them into a good Soil: whereas if it had been more, it would have overflowed them, and made the Earth uſeleſs as a greazy clod; if leſs, it would not have imbib'd them, but they muſt have lien looſe above, in a fine and dry powder, that would have rendred the Earth barren as an heap of Duſt. That the Waters alſo ſhould be of a due Proportion; juſt ſufficient, that is, to make a temporary Deluge; and then to retire into the Deep, and make a durable Sea: whereas had there been much leſs, the Earth upon its

in this ſuption, could not have been drowned; and had there been much more, it muſt have been quite ſwallowed up for ever. That all theſe things ſhould be thus, is altogether precarious, and not to be admitted but upon better evidence, than on their behalf is given in. For here any one will be of the *Theoriſt*'s Judgment, as he has declared it. (a) That *things of moment* (ſuch as he treats of) are not to ſtand upon weak and tottering, *dubious and conjectural* Grounds; but to be *founded upon* SOME CLEAR AND INVINCIBLE EVIDENCE. But then he who talks at this rate, ought, when he writes of ſuch momentous things; to make them out very clearly and evidently. Elſe (by what he ſays more in the ſame Paragraph) he proclaims himſelf guilty of a raſh attempt; even of tampering where he ought not to meddle; and of ſtriving to enter at that Door, where GOD and Nature have both agreed to ſhut him out. For did they think good to let him in, it ſhould be by ſuch a way as is *certain* (he tells us) and wherein he ſhould walk with the aforeſaid *evidence* on his ſide. Now this, I ſay, being his declared Judgment; the *Phænomena*'s above-mentioned, ſhould have been more fully explained and made out; and alſo more throughly confirmed and made good.

(a) *Ego quidem in tâ ſum ſententiâ, ſi in harum rerum, de quibus agitur, cognitionem, aut aliarum quarumcunque, quæ momenti ſint, viſum ſuerit Deo vel naturæ ut pateret hominibus ratio perveniendi, ratio illa certa eſt, & in aliquâ claræ & inflictâ evidentiâ fundata: non conjecturalis, varia, & dubia, &c.* Lat. Theor. *pag.* 5.

5. But beſides thoſe, there is another behind, which if lookt into, will not only be found as *Precarious* as any of the reſt; but alſo *Unphiloſophical*. And that is, *The deſcent of the Terreſtrial Particles out of the Air*, which conſtituted the Prædiluvian

Earth. For of thoſe Particles the *Theory* will have *that* Earth to be made. Which were a περίτωμα, or kind of excrementitious Sediment, that the Body of the Air threw out, when it purified it ſelf. But that ſuch a prodigious quantity of groſs and feculent ſubſtance, ſhould then lodge in that part of the Chaos; which was ſo light and volatile at the ſame time, as to * *mount above* other Bodies, and alſo *keep it ſelf upon the wing, and play in open places*; might juſtly be queſtioned. For if ſuch a vaſt deal of droſſy ſtuff, were mixed with the Aereal matter; then whatever natural diſpoſition (through levity) it might have, to mount up; *that*, one would think, ſhould have ſo pinioned its Wings, as to have kept it down, at leaſt from riſing very high; and have been ſo heavy a clog upon it, as to have ſpoiled its playing in open places; at leaſt its playing up ſo far as the Moon. Yet that the *Theory* allows it to have done ſo, is evident. For it ſuppoſeth them to † have *ſhowred down not only from the middle Regions, but from the whole capacity or extent of thoſe vaſt ſpaces betwixt the Moon and us.* A ſuppoſition that is not only precarious, but alſo ſeems (I ſay) to be ſomewhat *Unphiloſophical*. For though upon the *Theory*'s account, it was neceſſary theſe Particles ſhould fill ſuch vaſt ſpaces; that ſo the Air might be able to contain *enough* of *them*, and alſo have *room* enough wherein to move, and by motion to purge it ſelf, and caſt them out: yet how will the *Phænomenon* fall in with a ſmooth Philoſophic Explication? For in ſhort, either the Bounds of the Chaos, and the Sphære of its gravity (as I may call it) did extend as high as the Moon, or they did not. If they did *not*, how came theſe Particles there? Eſpecially in ſuch plenty, as to deſcend from

* Theor. *pag.* 54.

† Theor. *pag.* 60.

from thence in ſhowers? Yea, how could they come down at all? Let Philoſophy make it out. In caſe the Bounds of the Chaos and the Sphere of its gravity, *did* reach ſo high as the Moon; then why did not *ſhe* come tumbling down with thoſe Particles? or rather ſooner than they, as being much heavier? Let Philoſophy give an account of that. For I think we have proved ſhe was then in our neighbourhood: though it ſeems there might be more reaſon for that Doubt, than we were at firſt aware of.

6. And as this Aſſertion is not very conſiſtent with Philoſophy, in it ſelf; ſo in the Conſequence of it, it is *againſt Scripture*. *That* aſſures us, That Light was the Product of the *firſt day*. And as it was made then, ſo it was made *viſible* in theſe inferiour Regions. But this could not be, in caſe the Earth were formed according to *The Theory*; the Air would have been ſo full of terreſtrial Dregs. For it then contained enough of ſuch Dregs, to compoſe an Earthly Orb, of above one and twenty Thouſand Miles in Perimeter; and of a depth or thickneſs we know not how great. And ſuch unſpeakable meaſures of Earth in the Air, muſt needs fill it with darkneſs; yea, with ſuch a ſpiſſitude and opacity, as would utterly have ſpoiled the Pellucidneſs of it, for a conſiderable height above the Chaos at leaſt. For the coarſeſt and heavieſt of the floating Particles, ſetling continually towards the Chaos; and the nearer they approached it, drawing ſtill into a narrower compaſs (by reaſon the ſpaces out of which they deſcended, were much larger than thoſe into which they gathered) the mighty throng of them (they being crowded toge-

ther as close as their gravity could squeez them in their fall) would have made a Ring of such darkness about the Chaos, as would have been like to that which once plagued *Egypt*. It would have been palpable, that is, as containing a kind of tangible thickness and clamminess in it.

Yet in the *first day*, upon GOD's most powerful *fiat* given, there was light, *Gen.* 1.3. Which plainly argues, That the Body of the Air, could not then be of so foul a Constitution. If it had, though GOD, when he pronounced, *Let there be light*, had made the Sun (which he did not) and made him much brighter than he is; he could not have illightned these lower Regions, as being not only clouded and covered, but even stuffed (as it were) with an impenetrable density, or kind of material darkness, so far as the aforesaid Ring or Circle about the Chaos reached. But then how much less could that Light have done it, which was pre-existent to the Sun, and was no more than a faint glimmering, in compare with his Glory. Yet on the first day, I say, there was Light in the Chaotic World, even on the very Waters of the Chaos. For when GOD said, *Let there be light*; where can that Light be thought to have shined more especially, than where he said before there was darkness? And where was darkness said to be before, but *upon the face of the deep*? Gen. 1. 2. And therefore Light must be shot down thither, in obedience to the Divine Command.

But then here again this *Hypothesis* seems to be unwarrantable, as grating too much upon Holy Scripture. For whereas that certifies, That there was Light on the first day, and upon the *superficies* of the Abyss (as the Context intimates) this *Hypothesis*

pothesis puts nature into such a condition, as made it impossible it should be so, and positively avers, That it was quite contrary. For it tells us, * *The Air was as yet thick, gross, and dark.* And when was it thus? Why, most certainly after the first day was past. For it was after that the immense Aereal Mass had had time to purifie it self in a great measure; as appears by what follows: *There being abundance of little Particles swimming in it still, after the grossest were sunk down.* And if the Air were thick and dark *then*, after the grossest Particles were sunk down: what was it *before*, when they were but sinking? And therefore as the first darkness, at the World's Formation, is acknowledged to proceed, † *ex ipsius Aeris impuritate & perturbatione*; *from the impurity and foil of the Air*: so the *Theory* calls it by the name of, *Tenebræ diuturnæ*; *lasting darkness*.

* Theor. *pag.* 57.

† Theor. *pag.* 243.

CHAP.

CHAP. IV.

1. A *Third Exception* againſt the Formation of the Earth, *the Fire at the Center of it.* 2. The *Theory faulty* in not ſetting forth the *Beginning* of the Chaos, which was neceſſary to be done. 3. *Such* a Chaos was not *Created.* 4. Nor yet produced in *Des-Cartes* his *way.* 5. And therefore that *Central Fire* ſeems a thing *unreaſonable.* 6. That the *Chaos* was produced in the *Carteſian* way, not to be *allowed* by the *Theory.* 7. The Word, ברא, alſo inſinuates the *contrary.* 8. The *Septuagint* cleared in *one paſſage.* 9. The Story of the Creation not to be reſtrained to the *Terreſtrial World.*

1. THAT the Earth is not the ſolideſt of the Planets, may well be inferred from its nearneſs to the Sun. And therefore we ſee *Mars* a leſs Planet by much, advanced above the Earth, upon the account of his ſolidity. And for the ſame reaſon, he may be of ſuch a rutilant or fiery colour as he is; which Complexion (among the *Hebrews*) gives him the name of מאדים. *the red Planet.* But though that degree of Proximity, which the Earth holds to the Sun, ſhows her to be of a looſer ſubſtance, of a more porous, and leſs ſolid nature; yet it cannot preſently be improved into an Argument, of her having a great quantity of Fire at her Center. This the *Theoriſt* admits of as a thing
‖ Page 64. ‖ *very reaſonable*; that there is a Fire at the Center of the Earth, as there is a Yolk in the middle of an Egg. But how can it be ſo reaſonable according to his

his Hypotheſis? For, according to *that*, the Earth was formed out of a Chaos, as we have heard. And that Chaos was nothing but *a fluid* Maſs conſiſting of *earthly* Principles, as is intimated in theſe words, *By the Chaos I underſtand the matter of the Earth and Heavens, without form or order: reduced into a fluid Maſs, wherein are the materials and ingredients of all Bodies.* ——— *Suppoſe then the Elements, Air, Water, and Earth, which are the principles of all terreſtrial Bodies, mingled without any order*, &c. Now when the Chaos was a confuſed Maſs, in its principles ſo wholly *terreſtrial*, and in its conſtitution ſo wholly *fluid*; it is ſo far from being *very reaſonable*, to allow a Fire at the Center of it, (and if there were not a Fire at the Center of that, how could there be one at the Center of the Earth?) that it would rather be very abſurd to do it.

For ſo, in the Firſt place, very contrary and diſcordant natures, muſt have been tied to dwell together in the cloſeſt cohabitation, or a perfect contiguity. In which ſtate of conjunction or immediate vicinity; how could they have ſubſiſted, without preying upon, and deſtroying one another? Either the Fire would have diſſipated the ambient fluid Bodies that were near it; or elſe thoſe fluid humid Bodies, would have ſuffocated and extinguiſh'd the Fire they incloſed. Or if they could have dwelt together peaceably for a while, and not have invaded one another. Yet

Secondly, When the Chaos began to ſeparate, and the groſſeſt parts of it to ſink down, thoſe that ſubſided firſt (it being a fluid Maſs) muſt have met at the very Center of it, and the reſt as they followed, would have gathered cloſe about *them*; and ſo conſtituting a central Globe of Earth, ſolid throughout

throughout, would have left no hollow space within it, for a receptacle of Fire.

Or Lastly, If there had been room left for Fire at the Center of the Chaos, yet how should Fire have conveyed it self into that place of reception, or by any means have come to dwell there?

2. To make this out, it was necessary that the *Beginning* of the Chaos, or the *way* of its entring into the World, should have been declared by the *Theory*. But it is not done: which seems to be a kind of flaw in the *Hypothesis*. It takes no notice of the cause of its Origin, nor of the manner of its Production; whereby this difficulty might have been prevented or cleared up. And truly the way or manner of its rise or emergency into being, is necessary to be known for the explaining of *other* difficulties, as well as this. For upon it depends the solution of several Phænomena's, and very material ones. I name but one, *The Magnetism of the Earth*, as to the influence it has upon the *Index nauticus*, or *Needle of the Mariner's Compass*; the pointing or Direction of which, is not so curious and surprizing; but it is as useful in the affairs of human Life. But then if the *Theorist*, (by setting his Chaos, which came from we know not whence, in the room of an Earth of a Planetary Origin, sunk down from its lucid or Siderous state) takes away the supposed causes of this notable effect; it will be incumbent on him to assign others, from whence it may be derived.

In case it be objected, that the Phænomenon alledged is not satisfactorily accounted for in the *Cartesian* way neither; forasmuch as it stumbles in the formation of the *Striate Particles*, the main instrument

of

of the work; and that *Des-Cartes* himſelf dares not truſt his own Hypotheſis, but profeſſes the Earth to have been otherwiſe produced than *that* determines (as ſhall be noted by and by) then I anſwer: As this is really nothing to us, ſo it will not excuſe the *Theoriſt* in the leaſt, from clearing up the thing, according to thoſe meaſures he hath taken by himſelf. It only ſhows, that the *French* Philoſophy (of ſo great fame) is too ſhort to fathom the deeps of Nature, and by no means quick-ſighted enough to ſee to the bottom of her profound Myſteries. Though that Philoſophy may grow up apace, to ſo happy a perfection, as to be able to make a more full diſcovery of ſuch ſecrets; muſt needs be the deſire of wiſe and good Men.

And ſo we return to the Enquiry we were upon, *viz.* How Fire ſhould come to the Center of the Earth. Which is a Problem the more intricate and perplexed, in regard *The Theory* takes no notice of the beginning of the Chaos. It tells indeed that there was a Chaos, and what kind of one it was; but it gives no manner of account how it came into Being. As to *that* the Reader is left at a loſs, and has nothing to guide him but his own Conjectures. I ſhall gueſs therefore as fairly at the thing as I can; And to me it ſeems probable, that this Chaos ſhould be produced one of theſe Two ways; either by *Creation*, or by *Des-Cartes* his way *for generating Planets*. Though it will not be over eaſie to make out, That it came into exiſtence by *either* of them.

3. For firſt, to affirm that it dropt directly out of the hand of Omnipotence, in way of *Creation*; is more than we find warranted. Yea, we are

taught ſomething, and that from Heaven, which is very different from it; Namely, That * *in the beginning GOD created the* EARTH. And if it was an *Earth* that he created in the *beginning*, it could not be a *Chaos*; I mean *ſuch* a Chaos as the *Theory* makes it: for that was no *Earth*, nor had it any ſpecific or diſtinct *Earth* in it, as being † *without diſtinction of Elements*. It is ſaid indeed, *Gen.* 1. 2. That the Earth was, תהו ובהו, *deſolation and emptineſs*. *Inanis & vacua*, as the *Vulgar*, doubly void. That is, of its deſigned order and comelineſs, which were to beautifie it: and of all thoſe creatures which were to furniſh it, and dwell in it. And therefore, ſays the *Targum* of *Jeruſalem*, *it was empty* טן בני אנשא *of the Children of Men*; וריקניא מכל בעיר *and void of every brute*. And the Prophet deſcribing a moſt fearful deſtruction to come upon his People by Wars; through which their fruitful Land was to become a Wilderneſs, and Men and Birds were to be driven away: tells us in the very Words of *Moſes*, That the Earth was, * תהו ובהו, *deſolation and emptineſs*. And in this ſenſe I confeſs, the Earth (in its original imperfection and nakedneſs) was a *Chaos*: an incultivate and uninhabited lump, rude and confuſed beyond all imagination, as having neither good form nor furniture in it. But then at the ſame time it was *an Earth* too; and ſo not ſuch a Chaos as the *Theory* ſpeaks it. I might alſo note (would *that* be of weight) that the *Prefix*, ה, in הארץ (*Geneſis* 1. 1.) is ה *notificationis*, (הידיעה) *ſcientific* or demonſtrative: and ſo it points at *this* Earth, and intimates it was *this* very ſame Earth at *firſt*, that it is *now*. The ſame as to ſubſtance and nature, though not as to condition and ornaments. And *this* Earth, in the ſtate of its primitive diſorder

* Gen. 1. 1.

† Theor. pag. 44.

* Jer. 4. 23.

diſorder and deſtitution, being the true *Moſaic* Chaos, created in the beginning; we have no grounds to believe, that any other beſides it was ever brought forth in way of *Creation*. But we have good grounds to believe that no other was ſo produced; inaſmuch as to aſſert it, would be to ſet up Phantaſie againſt *Moſes*'s authority; and to bring preſumptuous conceit, into competition with Scripture.

But grant the Chaos to have been ſuch as it is ſuppoſed to be, and that it entred into the World at the door of Creation: Yet here will be nothing to make it reaſonable, *very reaſonable* to admit Fire at its Center. For if there was a central Fire in it, it muſt either be placed there *ſupernaturally*, by the immediate power of the ALMIGHTY; and we have no reaſon to admit it upon that ſcore, becauſe we are no where informed of it. Or elſe it muſt be generated there in a *Natural* way: and to admit *that*, would be againſt reaſon too. For how could a vaſt quantity of Flame, be bred in the Bowels of an Earthy Maſs, conſiſting of the Principles of all terreſtrial Bodies. And whoever ſhall peruſe the firſt half of the *Fifth* Chapter of the *Engliſh Theory*, will ſoon be ſatisfied that the Chaos *could* conſiſt of no (*a*) *other* but terreſtrial Principles. For there it appears that it was reſolved into nothing but Earth, Air, Water, and an unctious ſubſtance; and ſo could be made up of nothing elſe. But Fire is quite another thing; and as different from thoſe Elements, as motion is from reſt; or the moſt Celeſtial, from the moſt Terreſtrial Matter: and ſo in a courſe of Nature could not poſſibly iſſue from them, and ſettle it ſelf in the midſt of them.

(*a*) The *Scheams* of the Chaos ſhow it *terreſtrial* throughout. *Theor.* pag. 54, 55, 56, 57. The *Earth* alſo formed out of it, is repreſented *without Fire* at the Center, pag. 58.

4. We will pass therefore to the *Second Conjecture*; whither indeed the Notion of central Fire in the Earth, does most directly lead us: and that is *Des-Cartes*'s Method, by which he supposeth Planets to be formed. And according to *that* the Earth was one of those *fourteen*, or *fifteen* Stars, which once shined gloriously in their respective Heavens hereabouts. But being all overgrown and incrusted with *Maculaes*, except one, and losing their native strength and light; were swallowed up by the *Vortex* of the surviving Luminary the Sun: and so move round about him as so many *Satellites* or Waiters of his, to this day. Though some of these Planets also, that is, *Secundary* ones, are at the same time carried about others of them. As the Moon, about the Earth; the four *Medicean* ones, about *Jupiter*; and *Saturn*'s three *Assectæ* or Pages (according to *Cassinus*) about him.

And here there may seem to be a plausible account given, of the declared Central constitution of the Earth, or of a Region of Fire at the heart of it. For it having been all Flame heretofore; till it was overspread with *Maculaes* (boiled out of it self, and gendred first into a kind of foam or scum; and afterwards into an harder substance) it could not but retain much fiery matter in its Central Parts. And thus this Fire would be sufficiently protected too, against dissipation and danger of Extinction, from the moist and lumpish Chaos which surrounded it, and at the time of its separation would have lain heavy upon it. For its Coat of *Maculaes* worn next it, being nealed by furious heat, and made into a strong arched Vault; there the inclosed Element might have been secure (as in a mighty Granado-shell)

Granado-ſhell) never to be annoyed by any manner of violence.

But neither by *this way*, as quaint as it is, could the Chaos ſtep forth into being. For though it be a ſpruce and gay invention; a contrivance rarely ingenious, and prettily coherent; and withal ſo laudably inſtrumental to the trim ſolution of ſundry difficulties, that ſome are ready to think 'tis pity but it ſhould be real: yet the very firſt daſh of *Moſes*'s Pen, gives the Philoſophic Bubble ſuch a ſhrewd prick, as flats it into Vanity and Romance. *In the beginning GOD created the Heaven and the Earth.* So that famous Man told an illiterate People, as a faithful Secretary of the MOST HIGH; with intention fully to inſtruct them as to the Origin of the World, ſo far as comported with his Majeſtick Office and brevity. And if GOD in the beginning, at the very firſt, *created* the Earth, and created it *an Earth*; how could it before that, be a *Chaos, ſuch* a Chaos, as it is repreſented to have been? and how could it poſſibly riſe into ſuch a Chaos, out of a Sun or fixt Star? And if GOD created the *Heavens* at the *ſame time* when he created the Earth (as *Moſes* affirms) for *both*, he ſays, were created *in the beginning*) where could it have place to act the part of a fixed Luminary, before it became a Planet? But therefore to take off this, and the like Arguments, the Story of the Creation is ſuppoſed to relate to the *Earthly World* only. How *truly* we ſhall a little conſider in the Cloſe of this Chapter.

In the mean time, to go on with what we have in hand; the illuſtrious *Des-Cartes* is on our ſide. He openly profeſſes (as was noted * above) that he did not think the Earth was made of a Star, according

* Chap. 2. § 4.

according to his Principles; but was brought forth by Creation. And he judged thus, for the ſame reaſon, I am now urging. Becauſe, † *hoc fides Chriſtiana nos docet*; *the Chriſtian Faith teacheth us as much.* So that he who ſhall teach otherwiſe, muſt (in the opinion of that renowned Philoſopher) broach a Doctrine againſt Divine Revelation. And therefore what has been ſaid that way, I hope will reliſh the better, as falling in with the ſentiments of ſo exceeding worthy and judicious a Perſon. And herein he acted like a true and noble Chriſtian Philoſopher indeed; in that he made his *Hypotheſis* ſtoop to the Religion of Heaven, and would retrench his Principles, rather than they ſhould run counter to the ſacred Oracles. Yea, the great Man goes farther, and adds, *hocque etiam ratio naturalis plane perſuadet*; *and this alſo* (that the World was created with all its perfection, ſo that there was in it a Sun, and an Earth, *&c.*) *natural reaſon does plainly perſwade.* (a) *For if we attend to the mighty power of* GOD, *we cannot think that he ever made any thing that was not compleat in all points.* And therefore he ſaid before; (b) *And likewiſe in the Earth there were not only the ſeeds of Plants, but Plants themſelves*; *nor were* Adam *and* Eve *brought forth Infants, but made adult perſons.* And when it is a thing not only worthy of GOD, to make Creatures perfect at firſt, but *natural reaſon perſwades* that he actually did ſo: we muſt either conclude that the Earth was made ſo (as *Des-Cartes* does) or elſe in our judging otherwiſe, vary from, or go againſt the dictate of common reaſon, as well as Scripture.

† *Princip. part.* 3 *Art.* 45.

(a) *Attendendo enim ad immenſam Dei potentiam, non poſſumus æſtimare illum unquam quicquam feciſſe, quod non omnibus ſuis numeris fuerit abſolutum.* Ubi ſupra.

(b) *Ac etiam in terra non tantum fuerint ſemina plantarum, ſed ipſæ plantæ; nec* Adam *&* Eva *nati ſint infantes, ſed facti ſint homines adulti.* Ibid.

So

So that if the Opinion, the profeſſeed and openly avowed Opinion, of the moſt eminent Chriſtian Philoſopher; yea, of the admired Author of the new Philoſophy (the fitteſt perſon amongſt Philoſophers to judge in the Caſe) will caſt the Scales for us; we have it on our ſide, that the Earth was not produced in his way; or according to his *Hypotheſis*.

5. But then the premiſſes conſidered, to admit there is a Fire at the Center of the Earth; is ſo far from being *very reaſonable*, as the *Theory* holds; that according to the faireſt meaſures or accounts of things, which Philoſophy has given to the World as yet; it rather appears to be very *unreaſonable*. For however *Des-Cartes*'s Principles lean that way, and countenance the Phænomenon; yet he himſelf, we ſee, not only doubts of his own *Hypotheſis* as to the Earth's formation; but has publickly declared that they who ſail by his Compaſs, muſt ſwim againſt the ſtream of *Natural Reaſon*.

6. And truly ſhould the *Theory* allow this Central Fire in the Earth upon the account of its being produced in *Des-Cartes*'s way; it would quite overthrow its *own* Hypotheſis, by complying with *his*. For then the Earth could never have been of an Oval Figure. Nor could it have been without Mountains, and without a Sea. But its motion of inclination would have been from the firſt, becauſe its *Axis* would not have been perpendicular to the plain of the Ecliptic. And ſo its Equinoctial poſition (to name no more *Eſſentials* of the *Theory*) would have been impoſſible. And whereas (by the way) the preſent ſite of the Earth (which might ſeem more convenient, were it placed ſo, as that its Annual and Diurnal motions might be both performed

med on parallel *Axes*) is made by * *Des-Cartes*, to depend upon the influence of the *Striate Particles*; and both the formation and motion of them are ſhewed by a † learned Philoſophic Pen, not to fall in with Mechanical Laws: this will be no check or difficulty upon us. For firſt, *Des-Cartes* might in that (as he has done in ſome other things) keep too ſtrictly to the Laws of Matter and Motion; it being neceſſary in the works of Nature very often to acknowledge the hand of Providence. Or elſe ſecondly, if there ſhould be no ſuch particles in being, and nothing of their power to hold the *Axis* of the Earth, in a paralleliſm to that of the World's *Æquator*; this would be but an advantage on our ſide. For how can the Earth have a Fire at its Center as being produced in conformity to the *Carteſian* Principles, when, according to thoſe Principles, it could not be produced at all? For put by the Formation of theſe Particles, and (according to that Philoſophy) there could be no Planets, and ſo no Earth: the matter of the third Element being not to be made without thoſe particles.

* Princip. *part.* 3. *Art.* 155.

† Dr. More *Epiſt. ad V. C.*

7. Were I diſpos'd to follow the *Rabbies*, I might here go a little farther ſtill. I might venture to lay hold of the Word, ברא *he created*; and make it do ſervice upon their authority. For ſome of them bear us in hand, that it denotes, *Creation*, in a rigorous ſenſe; that is, the making of a thing out of nothing. Agreeable to which is the holy Writer's notion of Creation where he ſays, * that *things which are ſeen, were not made of things that do appear.* Meaning (as we read elſewhere) that they were made, ἐξ οὐκ ὄντων, † *out of nothing.* Which apply to the making of the Earth (as we very well may, ברא, being

* *Heb.* 11. 3.

† 2 *Macc.* 7. 28.

ing the SPIRIT's word concerning it) and it could not poſſibly be made out of a Sun, or Star, as the new Philoſophy would have it. For then (ſay thoſe Doctors) a more proper word ſhould have expreſs'd its production, viz, עשה, which imports the making of a thing out of præexiſtent matter. Some ſlight ground for this ſeems to be laid in Scripture; and that in *Moſes*'s *Coſmopœia* too. For it is ſaid, *Gen.* 2. 3. That *GOD reſted from all his work,* אשר ברא לעשות, *which he Created to make.* Where unleſs we allow a diſtinct ſignification, to the two words implying that he made ſome things out of *nothing*, and others out of *prepared matter*: we muſt charge the HOLY GHOST with indecent Tautology. Though if we conſider again that the word ברא, is uſed promiſcuouſly to expreſs GOD's making of things *ex præjacente materia, out of extant matter*, as well as out of *nothing*, and that in the very ſtory of the Creation: we may well ſuſpect that there was too much niceneſs in *the Maſters*, rather than ſuch reſpective ſignifications; to be ſtrictly and continually appropriated to the words. Only as many as did thus criticize, have thereby fairly given their ſuffrage, for that truth which we contend for. That when GOD created the Earth (according to *Moſes*'s narrative) he educ'd it directly out of *nothing*. And ſo it cannot have a fire at the Center of it, becauſe it iſſu'd forth into being; in *Des-Cartes*'s way.

8. Being unawares fallen upon that expreſſion אשר ברא לעשות *which he created to make*: in reverence to the *Seventy*; I cannot but take one ſhort ſtep out of the way, to vindicate their tranſlation of it. They render it ὃν ἤρξατο ποιῆσαι, *which he began to make.* As if the work of Creation had not then been conſummate. But that could not be their meaning. For

whereas we read in the beginning of the Chapter; *the Heavens and the Earth, and all the Hoſt of them were finiſhed*: ויכלו, they rendred by, καὶ συνετελέσθησαν, *and they were compleated.* They could only mean therefore, that *GOD reſted from all his work*, which at any time, in the ſix precedent days, *He had BEGUN to make.* And ſo their ſenſe is ſound and true, though they keep not cloſe to the literal ſtrictneſs of the Original. And that they thought the Creation was wholly perfected before the ſeventh day; is apparent from that liberty they took, in tranſlating the beginning of the ſecond verſe of the ſame Chapter; which perhaps is more culpable. For whereas the *Hebrew* ſays, GOD had ended his work, ביום השביעי *on the ſeventh day:* departing, quite from the proper ſignification of the word, they render it ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ, *on the ſixth day.* As if they feared they ſhould offend (by ſtretching the work of Creation too far) in caſe they had turned it, *GOD had ended his work on the* **ſeventh day.** Here was more than *abundans cautela*, too much caution uſed. Eſpecially if *Aben Ezra*'s Maxime be authentic, כלוי מעשה איבו מעשה. * *The* finiſhing of a work or conſummation of it, is not the work it ſelf. I have noted this the rather, as containing in it a full conſent, with what has been ſaid touching the Creation's being perfected in Six days. For it makes it evident that the LXX. Interpreters were throughly perſwaded of this Truth. And not only ſo, but forward to aſſert, and reſolved to maintain it, even to an over acted care and blameable Scrupuloſity.

* Ad Exod. cap. 12. v. 16.

9. And here it will not be amiſs, to reflect a little upon one notion of the *Theory*'s; which countenances the late production of the Earth, or its riſing long

long after the World was made (perhaps out of a Sun or Star, as the Scheme in the *Engliſh Theory*, before the Title Page, plainly inſinuates) And that is, *The limiting of* Moſes's *Story of the Creation, to this lower World*: to the Earth, that is to ſay, and the Aereal Heavens, and ſuch things as were formed out of the Chaos. Thus in one place it confines it. * *Firſt that muſt be noted, that* Moſes *did not deſcribe the firſt production of matter, and the riſe of the univerſal World, but the formation of our World, that is of our Earth, and our Heaven, out of their Chaos.* And preſently after; † *But the Subject of* Moſes's *Geneſis is the Chaos, and that moſt confus'd and Earthly; and the things made out of this Chaos, and related to it as a center; thoſe properly belong to the* Moſaic *World.* And by and by, * *We may not ſurmiſe therefore that when we and our World was made, entire nature muſt needs be made at the ſame time.* And then again, † *Certain* it is------*that* Moſes's *World does not comprehend all the Regions of the Univerſe, nor all the orders of things, but thoſe parts of Nature which could be made of the Earthly Chaos.*

* *Illud primò notandum eſt, non id agere* Moſen, *ut primam materiæ productionem, atque Univerſi Mundi ortum deſcriberet, ſed mundi noſtri, ſcilicet telluris noſtræ, & Cœli noſtri è ſuo Chao formationem* Theor. lib. 2 cap 8.

† *Subjectum autem Geneſeos* Moſaicæ *eſt Chaos, & confuſiſſimum & terreſtre; & quæ ex hoc Chao educta ſunt, & ad illud tanquam centrum referuntur, ea propriè ſpectant ad mundum* Moſaicum. ib.

* *Ne putemus itaque nobis naſcentibus & mundo noſtro, neceſſe eſſe ut tota natura eodem tempore naſceretur.* ib.

† *Pro certo & explorato habeatur* ——— *Mundum* Moſaicum *non omnes Univerſi regiones, neque omnes rerum ordines complecti, ſed illas naturæ partes quæ è Chao terreſtri educi potuerunt.* ib.

But then (to ſay nothing of *Light*, or the *Vehicle* of it, neither of which were made out of the Chaos) let me ask; What did GOD mean, when he ſaid, יהי מאורת * LET THERE BE LIGHTS? I do not † ask, what thoſe Lights were, that's evident enough. Nor where they were placed: for they were far above the Aiery Heaven, and ſo in the ſenſe of the † Gen. 1. 14.

Theory, could not belong to the Earthly World. But the queſtion is, What ALMIGHTY GOD intended by, LET THERE BE LIGHTS. The *Theory* * hints the meaning and effect thereof to be no more, than that thoſe heavenly parts of the Univerſe, were then firſt made *conſpicuous*, or began to illighten the Earth: and declares it *demonſtrable*, That *Moſes* is ſo to be underſtood, as he has limited him.

* *Dici poſſunt tum naſci & oriri ea partes cœleſtes Univerſi, cùm primùm conſpicuæ erant, atque diſſipatâ caligine Chaos & nigri aeris, eminusſe oſtentabant terris, paulatim emicantes è tenebris, quaſi ab iiſdem & eodem Chao, enatæ ſuiſſent. Neque aliter Coſmogoniam* Moſaicam *intelligendam eſſe, ſi opus eſſet, ut demonſtrare poſſe exiſtimo.* lib. 2. cap 7.

But then I muſt continue the enquiry, What does, יהי, LET THERE BE, ſignify in *other* places of the ſame Chapter, where it occurrs ſo often? why, it infallibly implys the *production* of thoſe things, to which it does reſpectively relate. It imports God's commanding or willing their exiſtence; and their immediate emergency into being, in obedience to his powerful Will or Mandate. This is obvious even to ſlighteſt notice. Thus, when GOD ſaid, *Let there be light*: it follows immediately, *and there was Light.* When GOD ſaid, *Let there be a firmament*: it follows, *and GOD made a Firmament.* When GOD ſaid, *Let the waters be gathered together into one place* (that ſo there might be dry land, and Seas:) it follows, *It was ſo.* When GOD ſaid, *Let the Earth bring forth Graſs, &c.* it follows, *and the Earth brought forth Graſs, &c.* When GOD ſaid, *Let the Waters bring forth abundantly:* it follows, *the Waters brought forth abundantly.* When God ſaid, *Let the Earth bring forth the living creature after his kind, and Cattel, &c.* it follows, *And GOD made the Beaſt of the Earth after his kind, and Cattel, &c.* And when the Divine and Omnipotent *Fiat* did all-along carry ſuch energy with it, as thus to produce other things;

things; as in the ſeries of the Story: can it in reaſon be thought to do leſs, when GOD pronounced, LET THERE BE LIGHTS? To make this one *Fiat*, differ in ſenſe from the reſt; would be to depart from the Rules of a juſt Expoſition. Yet unleſs we force ſuch a difference into it, it muſt ſignify more than the bare *appearance* of lights upon the clearing up of the Chaos and the Sky: that is, it muſt ſignify thoſe lights were juſt then *created*.

And this is farther evident thus; in that GOD takes notice, expreſs notice of the *uſe* of theſe Luminaries, and therein particularly provides for the *conſpicuity* and *radiancy* of them. † *Let them be FOR lights in the firmament of the Heaven, to GIVE LIGHT UPON THE EARTH.* So that when he ſaid, LET THERE BE LIGHTS, if he did not mean more than their becoming *conſpicuous* and *ſhining out upon* the Earth; the two expreſſions muſt be perfectly *tautological*. And yet if he intended any thing elſe, what could it be but their *Creation* at that time? Eſpecially when it follows hereupon, *And GOD made two* * *great lights*, and *the Stars alſo*. And therefore that the work of Creation which *Moſes* treats of, reaches farther than what belongs to the Earthly World, and reſulted from the Chaos; is not to be doubted. For he does not only mention the *making* of the Lights in the Firmament (things as different from the terreſtrial World, as they are diſtant from the ſame) but deſcribes them as fully, in relation to their *uſes* and ends; and ſo ſeems to handle them as profeſſedly, as any piece of the lower Creation whatever.

† Gen. 1. 15.

* The Moon is really a great light to the Earth, though the light ſhe tranſmits thither, be borrowed of the Sun.

In caſe it be objected, that the *Stars* give little light upon the Earth, which is a thing *Moſes* aſcribes to the Luminaries in Heaven; I anſwer, If they ſerved not ſo eminently to *that* uſe, yet to the *other* he

he mentions, they were very ſerviceable and indiſpenſibly neceſſary. For how could time have been meaſured out and divided into *Years* and *Months*, (as it was in the Firſt World) without their help? eſpecially if there were no Moon.

And ſo I demand in the *Second place*; What does *Moſes* mean, by *the Hoſt of the Heavens being finiſhed*? † Gen 2. 1. *Thus* † *THE HEAVENS were FINISHED, and all the HOST of them.* If he meant only the Hoſt of the Heavens belonging to the Earth; what was the *Hoſt* of thoſe Heavens? As for the Air, it helped to conſtitute them, to make the very Heavens themſelves. As for Clouds, Rain, Hail, Snow, and the like Meteors; there could be none, ſays *the Theory*. As for the Moon, it might not then be in the Earth's Neighbourhood. As for that watry exhalation which abounded in the aereal Heaven, it was but one ſingle thing; and ſo anſwers not the import of the Word, HOST, it being of a plural ſignification. And what other Hoſt ſhould belong to theſe Heavens, except the Fowls? but then though in Scripture they be called, עוף השמים; and * Dan. 2. 38. in the *Chaldee* * עוף שמיא; and by the *Septuagint* and in the *New Teſtament*, πετεινὰ τοῦ οὐρανοῦ, *the Fowls of Heaven:* yet I do not remember that they are any where called, צבא השמים, *the HOST of Heaven.* That phraſe in Holy Writ, does *uſually* (I think) *continually* referr, either to the *Angels*, or elſe to the *Lights* of Heaven. And of the *latter* of thoſe at leaſt, it muſt here be underſtood. But then none of theſe Luminaries being formed out of the Chaos; and all of them but one, placed in remote or ſuperiour Heavens: hence it is evident, that the Story of the Creation, is not to be reſtrained to the Terreſtrial World. For that *Moſes* did not only ſpeak of them, but

but of their being *created* then; is manifeſt from the words before us. *The HEAVENS and the EARTH* were *FINISHED*, and all the *HOST of THEM.* Where, if by the *Earth* and *its Hoſt*, being *FINISHED*; we are to underſtand their being CREATED at that time, as we certainly muſt: then are we bound to underſtand, that the Heavens and *their Hoſt*, were ſo too; becauſe the ſame thing is equally predicated of *both.* It may be worth the while alſo, to remark that Paſſage in the 148. *Pſalm.* Where the inſpired Man deſiring that GOD might be glorified by means of the Celeſtial Luminaries; crys out, *Praiſe ye him, ſun and moon: praiſe him all ye ſtars.*——*For he commanded, and they were created.* Whence it is evident, that when GOD commanded, *Let there be lights*; this was not a command whereby they *appeared* only, but whereby they were *created*: and the *Moon* with the reſt was *then* commanded into being.

I might alſo make a *Third* demand, What is meant by the נשמת חיים * *breath of life*, which GOD breathed into Man? No leſs than his *very Soul.* So ſays † *Buxtorf* (and * others) *the* Hebrews *by* נשמה *underſtand the rational and immortal Soul, and therefore they ſwear by it.* And when GOD *created man*, did he not create this Soul of his? And ſo did not the work of Creation, which *Moſes* writes of, comprehend more than thoſe parts of Nature, which were made of the Earthly Chaos.

* Gen. 2. 7.

† *Lexic. in* נשם.

* *Uſurpatur de homine tantùm, & animam hujus ratione præditam denotat.* Schind. *Lexic. Pentag.* pag. 1177.

Dicitur propriè de anima hominis immortali, quam Deus in illum inſufflavit. Bithn. *Lyr. Prophet. in Pſal.* 18. *v.* 16.

It may be not, will *Platoniſts* ſay; at leaſt this inſtance is no good Proof of it. For GOD might not create the Souls of *Adam* and *Eve* juſt then, but

but ſend them down from a ſtate of *Preexiſtence*. But then (not to ingage in a new Controverſie) I reply in ſhort; If the humane Souls came into their Bodies out of a ſtate of *Preexiſtence*; then when they deſcended, they were either pure from ſin; or they were not. If they were not pure, then how did GOD create *Man in his own Image?* Gen. 1. 27. Or how did he make *Adam upright?* Eccleſ. 7. 29. Where the *Rectitude* ſpoken of, muſt be of a moral nature; becauſe (as the Context ſhows) it is oppoſed to moral obliquity or perverſeneſs. If they were pure, how could the infinitely gracious BEING (whoſe name (and ſo his nature) is † MER-CIFUL; who * *delighteth in mercy*, and whoſe † *mercy is over all his works*) deal ſo unkindly with his own moſt dear and ſpotleſs creatures; as to thruſt them down, or ſuffer them to fall, out of a ſtate of Æthereal light and happineſs, into a ſtate of darkneſs and ſtupid *ſilence*, out of which (according to *Platoniſm*) they muſt come, to be incarnate, and ſo ſlide into a condition more forlorn ſtill? Truly if the goodneſs and wiſdom of Heaven, ſo decreed and ordered things, as that the Protoplaſt's (and ſo their Children's) innocent and immaculate Spirits muſt be betrayed or precipitated into that ſtate of *inactivity* (which might laſt for millions of years or ages) and then out of that ſqualid condition, ſink into a worſe; into one full of inexpreſſible imperfections, miſeries, and dangers, where innumerable multitudes lie under almoſt an inevitable neceſſity of falling into the torments of everlaſting deſtruction: if this, I ſay, be the reſult of Heavens wiſe Councils and Decrees, *Preexiſtence* will give no ſatisfaction to underſtanding Men; and do as little honour to the Glorious GOD. It will

† Exod. 34. 6.
* Mic. 7. 18.
† Pſal. 145. 9.

will rather be a Scandal, than a Key to Providence.

Now that the Souls of the first Pair of Mankind did preexist, it being improbable; and that they should be *ex traduce*, it being impossible: what remains, but that GOD *created* the Souls, when he made the Bodies of those Persons? And so the work of Creation, of which *Moses* treats, is so far from being limitable to the *lower* World, or indeed to the *higher material* one either; that it stretches out it self beyond them both, even to the *Spiritual* one. And *the Host of the Heavens*, just now done with, intimates as much, Expositors conclude, while they make it refer, not only to the *Lights*, but the *Angels* above.

And perhaps something of this Truth, That Angels and Humane Souls came into being at the same time that the Earth did; may be wrapt up in the Doctrine of the *Mundane Egg*. So *Orpheus*, that ancient and famous Divine amongst the Heathens, who, according to * *Athenagoras*, πεπίστευται ἀληθέστερον θεολογεῖν *is believed to Theologize more truly than the rest*: tells, how ὑπερμέγεθες ᾠὸν, *a superimmense Egg* being brought forth by *Hercules*, that is, I think, by the Divine Power; ἐκ παρατριβῆς εἰς δύο ἐῤῥάγη, *by attrition it brake into two parts*: of the upper part of which, was made Heaven; and of the lower part, the Earth. And then affirms, that Heaven being mingled with Earth, it produced both Women, Men and Gods. By which he might shadow out that the Intellectual or Spiritual World, took its beginning, with the Terrestrial one. But if he meant that Souls or Spirits sprung up out of matter, this will make the ancient Philosophy so very mean and gross, as not to be at all regarded.

* *Legat. pro Christian.*

CHAP. V.

1. *The* Form *of the Earth* Excepted *against, from the* want of Rivers. 2. *Notwithstanding the* way *devised to raise them, there would have been none in* due time. 3. *Whereupon Two great Inconveniences must have ensued.* 4. No Rivers *could have been* before the Flood.

(a) Ecclus. 29. 21.

1. THE *(a) chief thing for Life is Water*, said the Son of *Sirach*. It is necessary and useful upon numberless accounts. So that *that Hypothesis* which implies the Earth was without Springs and Rivers for many hundreds of Years, may justly be rejected. And for this reason the supposed Form of the Earth cannot be maintained. For according to that, the Element of Water was fast shut up within the Exteriour Orb of the Earth; and how could it issue forth from thence, through so thick and solid a terrestrial Concretion? For that being made after the manner aboveſaid, there could be no gaping chasms, nor indeed little clefts or chinks in it; whereat the imprison'd Waters might get out. Or if there had been never such plenty of lesser cracks or larger rifts in it; yet the Water being settled in that place, which was proper to its Nature, there it would have staid by the innate Law or Principle of its Gravity. Unless by Elastic Power, Protrusion, Rarefaction, or the like, it were forced thence; there it would have made its perpetual abode, had the Earth been never so open or pervious, by reason of fissures or holes in the same.

2. But

2. But therefore *Exhalation* is here made uſe of, and as a proper Engin is ſet to do this mighty work, of fetching up Rivers from the inacceſſible Pit. The operation, in ſhort, was performed thus, The heat of the Sun raiſing plenty of Vapours, chiefly about the middle parts of the Earth, out of the ſubterraneous Deep; they finding moſt liberty and eaſieſt progreſs, toward North and South, directed their motion towards the Poles of the Earth. Where, being condenſed by the cold of thoſe Regions into Rain, they deſcended in conſtant and exuberant diſtillations. And theſe Diſtillations were the Fountains that ſupplied the firſt World with Rivers, running continually from the Polar to the Equinoctial parts of the Earth. But according to this Hydrography, I ſhall endeavour, firſt, to make it out that there could be no Rivers in due time: and ſecondly, that there could be none at all. And as for Springs, the *Hypotheſis* does not pretend to any.

Firſt, It would have kept Rivers too long, out of being. For according to that Philoſophy we have now to do with, the new made Earth was compoſed of nothing but Duſt and an Oily liquor. And it being of ſuch a Compoſition, and of a vaſt thickneſs; it muſt needs be a conſiderable time before the Sun could penetrate into the Abyſs under it, and draw up vapours from thence; if it could do it at all in ſo copious a manner.

Secondly, The Air being at firſt quite empty of Vapours, it would take a great quantity of them to make the Atmoſphere of the Earth, or to fill up that. To which add that every part of the Earth about its Æquator, being turned from the Sun, every four and twenty hours, as long as it was

obverted to it; many of thoſe Vapours which were lifted up by day, would fall down again by night in the ſame Latitude where they aroſe, without being diſperſed to the Polar Regions. And thus the production of Rivers would have been ſomething retarded again.

Thirdly, The ſurface of the Earth being endued with a wonderful feracity it muſt immediately put forth in an inconceiveable plenty of all ſorts of Vegetables: which from luxuriant pullulations, would ſtrangely advance by moſt ſpeedy and prodigious growths. And this Superfetation of the virginal Soil, proceeding from that extraordinary fruitfulneſs wherewith it was originally impregnated; muſt farther hinder the early riſe of Rivers. Not ſo much by conſuming the matter of them, as another way. For the Earth being thick beſet with the flouriſhing *apparatus*, or goodly Furniture of its own bringing forth (ſuch perhaps for abundance and excellency, as never crowned the moſt fertil Country, or fruitful ſeaſon ſince) though Dews or Rains fell without intermiſſion; yet the Waters would have ſtuck or hung ſo much, amongſt the rank and matted tufts of Graſs, Herbs, Shrubs, *&c.* as not to have been able in a ſhort ſpace of time, to have gotten into Streams, and conſtituted Rivers of ſuch a length, as they muſt have been of.

Fourthly, In caſe theſe Waters had met with no checks, but had fallen immediately into ſuch Bodies, as would have forced their paſſage along in holding Currents: yet then they muſt have digged their own Chanels too, being ſure to find none till they made them. But conſidering how ſlowly they muſt have crept, as having no kind of Precipices or ſteeper downfals to quicken them; and how glib

they

they must have been, by gliding gently upon the fat and viscous Glebe; and what a thick and thrummy and close wrought Mantle the Earth then wore: for them to have furrowed out deep and winding passages in that Earth, must have been a good whiles work again, if fecible at all without the help of Art. For

Lastly, It seems improbable that any Rivers, without the help of *that*, should have been produced. The reason is this, The Rains descending at all times, and in all places alike, a round the Poles; and the whole surface of the Earth being more level and even, than any Plain in the World; the Waters instead of parting into streams, would have spread over all the Earth at once, in a general diffusion; as any one may find by pouring Water upon a Globe. By which overflow, the Primigenial Soil (which was a light and soft Mold) being suppled into a perfect Moor or Quagmire; must have continued drowned, till by reducing the Water into artificial Canels, it could have been laid dry. But when there would have been hands for this great work (GOD making Mankind but in one single Pair) let them that please consider. And they may think also, where Paradise could have been; and what shift poor Fowls, and Beasts, yea, Men themselves should have made; till the Earth, like a Fen, thus under Water, could have been cut and drained.

3. Now so slow and late a Production of Rivers, would have drawn two great inconveniences after it: It would have clashed with Scripture; and charged Providence with Preposterousness.

First,

Firſt, It would have claſhed with Scripture. For no ſooner was Man created and placed in Paradiſe, but preſently we read, That a *River went out of* Eden *to water the garden*, *Gen.* 2. 10. But had all Rivers come into being, as the *Theory* teaches, one could never have been there ſo early. Nor did it go out of *Eden*, by running through it only, but it aroſe there, ſay ſome, and as much is ſignified, they would perſwade us, by the word נגן which denotes its *going out* (they tell us) as a Child goes out of the Womb: and ſo the River muſt be born in *Eden*, or ſpring up originally there. But the Word is too commonly uſed, in a larger ſenſe, both in the Sacred and Rabbinical Writings, to have any ſuch ſtreſs laid upon it. Though moſt certain it is, that a River there was in *Eden*; and in order of Divine Story (and ſo why not in order of time?) very early: even before the Fall of *Adam*, or the Formation of *Eve*. And which is farther remarkable, it was a large River too; for it was parted into ſeveral Heads, and able to feed moſt conſiderable ſtreams. One of which, namely, *Euphrates*, is reckoned among the biggeſt Rivers in the World, to this day. But had it come by derivation from the Polar Fountains, it could never have been made ſo ſoon; much leſs could it have been ſo large. And then beſides, we read at the Sixth Verſe of the ſame Chapter, that *GOD had not cauſed to rain upon the Earth* as yet; and ſo that River could not poſſibly proceed from Rains, that fell about the ends or Poles of it.

Though (by the way) how that Expreſſion ſhould countenance an *Implurious ſtate* before the Flood, as * the *Latin Theory* would make it, is not ſo clear and eaſie to be underſtood. For, if we conſider, there was no Water upon that Earth, but what fell in Rain.

* Page 206.

And

And in two Regions of that Earth, there were Rains continually deſcending: and they ſeem to have been of little other uſe, than for thoſe Rains to come down in. And to ſay, That by the Earth *there*, was meant only *Regiones cultæ*, or the *inhabited Countries* of the Earth; would be an unwarranted reſtriction of the Scriptures ſenſe. For in the Story of the Creation, הארץ *the Earth*, is ſtill put (as we may obſerve) for the *entire Globe* of the Earth, or at leaſt for פני האדמה *the whole face of the ground*, as *Gen.* 2. 6. Nor may it be ſaid to be ſpoken *ad captum vulgi*, as *to the common peoples apprehenſion*. For ſurely they were not ſuch dull Souls, in the firſt World, but (had Nature ſtood in that order as the *Theory* ſets it) they would have traced their Rivers to their heads, many hundreds of Years before the Deluge; and have been generally and throughly acquainted, with thoſe Rains by which they were raiſed. They would then have known as well, that Rivers came from Rains at the ends of the Earth; as we do now, that Gold comes from *Guinea*, or the diſtant *Indies*. Yea, the want of room (they multiplying exceedingly) would have forced them to find out the rainy Regions, while they muſt have ſpread their Colonies to the Borders of them.

Secondly, It would tax the Providence of Heaven with Præpoſterouſneſs. That is, in reference to one ſort of Animals, the Fiſhes. For then they muſt have been brought into being, before there were fit Receptacles for them. I confeſs, GOD *ſaid*, *Let the waters bring forth abundantly the moving creature that hath life*, *Gen.* 1. 20. Which may ſeem to take off the objected inconvenience. For if ſo be that the Waters were to bring forth Fiſhes, before they exiſted, they could not lack agreeable Manſions upon their firſt emergency

emergency into being: inaſmuch as the ſame Element was to afford them habitation, from whence they derived their production.

But grant that the Waters were to be productive of Fiſhes. Yet they might not be ſo *prima vice*, at the very firſt. Or if they did then help towards producing them; it could be only by yielding a rude kind of matter, out of which they might be formed: ſuch as *Adam*'s Rib was for the making of *Eve*. And therefore though *GOD ſaid*, at the Twentieth Verſe, *Let the waters bring forth abundantly the moving creature that hath life*; Yet in the next Verſe it is ſaid, That *GOD CREATED every living creature that moveth, which the waters brought forth abundantly*. Where, if, ברא, *created*, does not denote GOD's making them out of pure nothing, (according to the rigid School-notion of *Creation*) yet it ſignifies (which is the *loweſt* ſenſe of the word) that he made them *ex materia prorſus inhabili*, out of matter of it ſelf (till the Creator chang'd and diſpoſed it) altogether unfit for ſuch an uſe. So that albeit the Waters brought forth Fiſhes, yet they did not do it, by any *vis plaſtica*, *formative power* of their own ſolely; but ſo far as they afforded general (and naturally inept) Materials for their compoſition.

And, in ſome ſenſe, the Waters (we know) have brought forth Fiſhes ever ſince. That is, by cheriſhing their *Spermata*, or *Spawn* committed to them. For they receiving thoſe young and tender rudiments of life (upon their firſt ejection or excluſion) into their liquid Wombs; do nurſe up the naked and imperfect Seminals, through the ſeveral Stages of an incompleat γένεσις, or *Birth*; till they arrive at animation and maturity. But then this implys that the Firſt Fiſhes came into being by an extraordinary way; and could not be produced as they are now; becauſe there were none

none before them, none to propagate them, by casting forth such spermatic Principles. The aboriginal ones (as I may call them) for this very reason, must be made by GOD's immediate hand. Though whether he made them out of nothing, or out of watry Materials, is all one as to our purpose. For either way it was absolutely necessary, that Rivers should be extant as well as they; that so they might be in a readiness to receive them.

But now according to the Hypothesis under consideration, the Fishes of the two, must exist first, if the Creation (as I hope we have proved) were perfected in Six Days. For they were made upon the *Fifth Day*, says *Moses*, and how could there be Rivers so timely according to this new contrivance? The Sun it self was created but just the day before. And so what a work must here be done, to make Rivers coeraneous with the Fish we speak of? The beams of the Sun must have pierced into the Earth, and that so deep as to have reached the Abyss. And from thence plenty of Vapours must have been exhal'd into the Air. And these Vapours being upon the wing must have taken their flight as far as the Polar Regions. And there they must have been condensed into Rains. And these Rains must have made Bodies of Waters. And these Bodies of Waters must have been so great, as to have flowed along, through or against all obstacles. And these Floods must have been so violent, as to have hollow'd out Chanels for themselves all the way they went. And all this in one days space. Otherwise there must have been no Fishes made. Or they must not have been made, when GOD says they were. Or when they were made, there must have been no suitable Receptacles for them. For as for the Waters of the Abyss, they could by no means serve

for this uſe, as will appear in the Sequel of our Diſcourſe.

4. But we are to purſue this matter farther yet. There could be no Rivers *in due time*; *that* has been evidenced. It is next to be proved that there could be *none at all before the Flood.*

How Rivers were firſt made, we have been inſtructed, by Rains deſcending from above. But whereabouts were theſe to fall? *In the Frigid Zones, or towards the Poles*, we are told; and * the Scheme repreſenting them, ſhows as much. But then, methinks, they ſhould have been in great danger, yea, under inavoidable neceſſity of Freezing. For the Sun (according to this Hypotheſis) moving always in the Æquinoctial, before the Flood; he would conſtantly have been as remote from thoſe raining Regions, as he is now from us in the depth of Winter, when he runs through *Capricorn*; or which is all one, when the Earth traverſeth the oppoſite *Sign*. And there being *then*, no ſuch Clouds as *now*; nor yet any Seas, by their foggy Vapours to mitigate the keenneſs of the Air; nor any Hills or Valleys, to cauſe a warmth by confuſed and irregular reflections of the Sun-beams: the Froſts within the Polar Circles, muſt needs have been exceeding ſharp and terrible. And ſo the Fountains that ſhould have fed the whole World with Water, would have been faſt ſealed up.

* Theor. *pag.* 227.

And then if the Earth were of an Oval Figure (as this Hypotheſis affirms) grant but its Diameter to have been the ſame at its Æquinoctial parts *then*, that it is *now* (as in reaſon it muſt be greater, becauſe it is fallen in ſince, and ſo grown leſs) and this would have ſet its Poles a great deal farther from

from the *Equator*, and so from the Sun. For to inlarge a Circle, into an Oval Figure, its *area* must be made a quarter as big again at least one way of its Diameter, as it was before.

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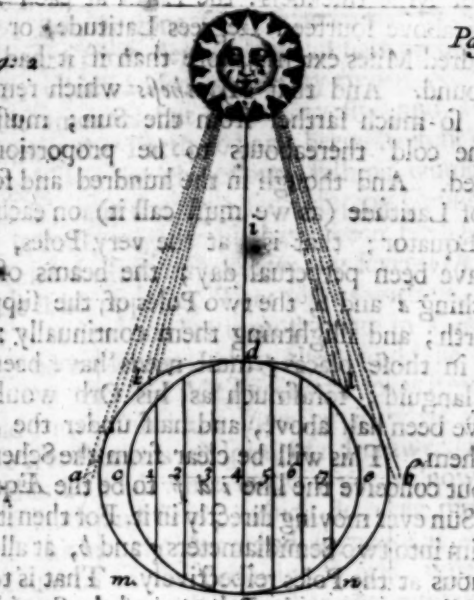
Fig: 2



Thus, if the Circle *c d e f* be divided into Eight parts, by the parallel lines 1 2 3 4 5 6 7: we shall find that the two Arches *a* and *b*, forming the Circle into a *moderate* Oval; will at the points *a* and *b*, include such spaces between them-

selves and the sides of the Circle *c*, and *e*, as shall be equal in breadth, to any two spaces betwixt the equidistant Parallels. According to which proportions allowing the Earth to be 7000. Miles in Diameter, (though the true measure of it makes it more) and then adding a fourth part to it, to render it Oval, *viz.* 1750. Mile thickness: the Earth at each Pole, must bear above fourteen Degrees Latitude, or near nine hundred Miles extent, more than if it had been exactly round. And that *Hypothesis* which removes its Poles so much farther from the Sun; must also allow the cold thereabouts to be proportionably augmented. And though in the hundred and fourth Degree of Latitude (as we must call it) on each side of the Æquator; that is, at the very Poles, there might have been perpetual day; the beams of the Sun reaching *a* and *b*, the two Poles of the supposed Oval Earth; and illightning them continually: yet his heat in those places, must needs have been exceeding languid; forasmuch as his Orb would always have been half above, and half under the *Horizon* to them. This will be clear from the Scheme, if we do but conceive the line *i d f* to be the Æquator, and the Sun ever moving directly in it. For then it must divide him into two Semidiameters *g* and *h*, at all times conspicuous at the Poles respectively. That is to say, the Semidiameter *g*, at the Pole *a*; and the Semidiameter, *h*, at the Pole *b*. But then the Sun's being thus halved, must of necessity be a mighty diminution of his influence, especially at so extraordinary a distance. It would have rendred his warmth more faint, than it is with us in the Winter Solstice, when he is just a Setting, or half set.

But our business is rather to enquire what the temperature of the Air would have been, nearer

to

to the polar Circles; where theſe Rains are conceived to have fallen. Now if theſe Regions were as remote from the Sun, as we are when he is fartheſt from us; the Air muſt have been every whit as freezing there, as it is with us in the very dead of Winter. And that they were ſome degrees farther from the Sun, I think we need not queſtion. For when the Sun is gone fartheſt from us, he reaches but to twenty three degrees and an half of Southern Latitude: which added to our fifty two of Northern, the whole amounts but to ſeventy five and an half. But granting the Earth to have been ſtretcht out to that length, to which its oval faſhion would have extended it; and the ſuppoſed dripping Countries in the firſt World, might eaſily have been farther from the Sun (and conſequently colder) by ſeveral Degrees.

In caſe it be oppoſed, That nights with us, when the Sun is retired to his utmoſt point in *Capricorn*, are ſome hours longer, than they could be in the prediluvial State; and that this might ſo far ſtrengthen the Cold, as to make it ſuperior to what it could be in the wet Regions we ſpeak of: I anſwer, though our Nights be ſomewhat longer; yet we now dwell among Clouds and Seas, which do very much bemiſt and thicken the Air; and ſo make it warmer than it could be in the primitive World, where neither of them were to be found at the rate we have them. And truly the perpetual abſence of them, muſt needs have made the Air more ſeverely nipping in the Frigid Zones *then*, than it is *now*. Eſpecially they being ſhot out ſo far from the Sun, by virtue of the oblong figure of the firſt Earth. For even as the Earth is now of a Globular make; the Rains might have fallen in the Frigid Zones for ten Degrees latitude, or ſix hundred Miles together, and yet

(on

(on the one ſide have been five Degrees diſtant from the Poles themſelves; and on the other ſide) have been ſeventy five Degrees diſtant from the Sun in the Æquinox; which is as far (to half a Degree) as he is ever remov'd from us. But then if we add better than fourteen Degrees more to each Pole, upon accompt of the Earth's Oviformity; the Rains muſt be removed a great way farther from the Sun ſtill (perhaps the whole fourteen Degrees) into Climates moſt horridly cold and freezing. And though there would have been conſtant Day about the very Poles; yet in this Oval Earth, there would have been as much Night in the preſumed rainy Regions; as in any other part of it whatever. For ſo we may obſerve, that thoſe rays of the Sun, which fell upon that Earth, ſuppoſe at *k* and *l* (whereabouts according to the Hydrographic * Scheme in the *Theory*, we may imagine the Rainy Regions were) could not illighten the oppoſite ſide of it at *m* and *n*, till ſuch time as thoſe points were turned to him, which they could not be ſooner than the point *f*; where it muſt have been of the biggeſt circumference, meaſuring it in way of Longitude.

* Page. 227.

Indeed it muſt be owned that it is not the Sun's diſtance in Winter, which does only or chiefly make our Climate ſo cold; but the oblique falling of his beams on the Earth. So that inſtead of his retreating Southward forty ſeven Degrees (the whole ſpace between the Tropics) were he at the time of his entring into *Cancer* (when he is neareſt to us) but elevated directly as many Degrees, or removed only perpendicularly from us: our Winter (if any) would be very moderate, becauſe his beams would be reflected in the ſame Angles as before. But his receſſion from us being in way of latitude or declination; his Rays muſt fall the more obliquely upon the Earth.

From

From which kind of incidence it comes to paſs, that they rebound in obtuſe Angles, and the heat which ſhould be cauſed by more direct reverberations, is impaired. As alſo many of his beams are reflected by the *Atmoſphere*, another way, and come not at us at all. But then the Sun being farther diſtant from the rainy Regions in the prædiluvian Earth; his beams muſt have fallen more obliquely upon them ſtill; and ſo the cold muſt have been greater there, becauſe his influence was leſs. And therefore what can be thought, but that the Dewy Rains (if any could have been in thoſe parts) ſhould either in falling have been turned into Hails; or if they fell in Water, have been frozen into Ice. And ſo inſtead of ſtreaming along and refreſhing the Earth, they muſt have ſtood congeled into Mountains. Eſpecially if we conſider that extremely cold hanging Miſts muſt have always incircled thoſe Regions above; and ſo have ſhut out that ſorry kind of influence, which might have been derived from the ſo remote and feeble Sun.

It may a little inforce what has been ſaid, that all who have held (with the *Theoriſt*) the Torrid Zone was uninhabitable by reaſon of heat; ever believed that the Frigid ones were ſo, through extremity of cold: as *Ariſtotle*, *Cicero*, *Strabo*, *Mela*, *Pliny*, and others.

To which add, That ſeveral Navigators, attempting to find out a nearer courſe to *China*, have been frozen to death. Yet they ſailed nothing ſo far Northward, as the rainy Regions in the Oval Earth, muſt have lain. Though without queſtion they choſe the moſt ſeaſonable time for the Enterprize; I mean when the Sun was on this ſide of the Æquator: where now he may advance (though he could not do

ſo

so (says the *Theory*) before the Flood) twenty three Degrees and an half; which on Earth we reckon about fourteen hundred Miles.

Nor is what *Mercator* remembers touching *Nova Zembla*, impertinent to the Case. *Here the Air is very sharp, and the Cold most vehement and intolerable.* And again; *their Tents are covered with Whales skins, the Cold being continually very sharp in these parts. Their drink* (the Geographer goes on) *is warm blood of wild Beasts, or else Ice water; there are no Rivers or Springs, because the violence of the Cold does so shut up the Earth, that Springs of waters cannot break forth.* And where Rivers cannot flow out of the Earth for Frost; surely they cannot fall down from Heaven. Yet this Island is extended but from the Seventieth to the Seventy sixth Degree of Northern Latitude, or thereabouts. *Speed* also informs us, that the Isles of *Shetland* in the *Deucalidonian* Sea, are *ever covered with Ice and Snow.* Yet *Ptolomy* placeth them but in the Sixty third Degree of Latitude; which is a good way on this side of the Arctic Circle. *Heylin* also says of *Island*, that *it is a damnable cold Country.* And *Blaeu* reports of the *Frigid Zones*, * *Perpetuum istic horridumque est frigus, There is perpetual and horrid Cold.* Lastly, the *Theorist* himself so far agrees with us, as to own that the *Frigid Zones* in the first Earth were uninhabitable; and that by reason of † *Cold*, as well as *Moisture.*

* Instit. Astron. *de usu Glob.* c. 4 § 2.

† Pag. 242.

CHAP.

CHAP. VI.

1. Another *Exception againſt the* Hypotheſis; it would have drowned the world, though Man had not ſinned: 2 Or though Mankind had been never ſo penitent. 3. *Which would have* reflected *upon* Providence: *and* imboldened *the* Atheiſt.

1. WE are taught from above, That * GOD *brought in the Flood upon the World of the UNGODLY.* That is, it was a Judicial act of His, and a juſt revenge which he took upon the impious. They had grievouſly offended and provoked His MAJESTY, by very great and epidemical Sins. For as we read in the Sixth of *Geneſis, the wickedneſs of Man was great, and every imagination of the thoughts of his heart was only evil continually; and all fleſh had corrupted his way* before him. Whereupon the HOLY GHOST ſpeaking of God ἀνθρωποπαθῶς, after the manner of Men; declares that he was grieved at the heart to ſee this. And ſuch was the grief he conceived, that He repented He made Man. And ſo vehemently did He repent of making him, that He reſolved to deſtroy him again. And not only *him*, but moſt of his fellow creatures with him, made in good meaſure for his uſe and benefit. And not only *them* but the Earth it ſelf in ſome ſenſe, which had been the ſcene of his vanity and unrighteouſneſs. And at length He decrees and proclaims aloud, that the Inſtrument of this fearful general deſtruction, ſhould be a Deluge of water, *Gen.* 6. 17. So that nothing can be more clear, than that the Flood was a puniſhment of Man's ſins, and was deſign'd and ſent

* 2 Pet. 2. 5.

on purpoſe to be ſo. The Conſequence from which is, that if Man had not tranſgreſſed; the Earth had never been ſo lamentably drowned.

But here then the truth of the *Hypotheſis* we are upon will come into Queſtion: in that it would have let in the Flood upon the World, though it had not been ungodly; though Men had been never ſo innocent or upright. For if the Earth had been formed, as is above ſuppoſed; it muſt have been of the ſame ſtructure that is there phanſied. It muſt have held the ſame ſituation to the Sun, and the ſame motion about it. And the Sun muſt have had the ſame power over the Earth, and the ſame effects upon it. It muſt have pierced it as deep, and parched it as much, and ripened it as faſt for diſruption as ever. The time of which being once come, down it muſt have plunged into the *Abyſs* below; and all living upon it, muſt have ſunk and drowned together with it ſelf. No Natural Cauſes could have had the leaſt regard to moral integrity: but on they would have driven in their appointed Courſes, till they had come to the Tragical event we ſpeak of. So that had all the Sons and Daughters of Men, been as pure and bright, as they could poſſibly have dropt out of the Mint of Creation; they muſt ſtill have periſht without pity or remedy.

And ſo what would have become of the firſt Covenant with *Adam*, in caſe he had ſtood? For by ſuch a Fatality as this in Nature (not unlike to abſolute Decree in Divinity) his Poſterity muſt have died, though he had not ſinned, nor they neither. Which would have been a ſtrange and unparallel'd ſeverity, and ſuch as did never iſſue from GOD. *Tophet* indeed is prepared of old; and there are endleſs and intolerable torments beyond this life. But none need ſuffer them unleſs they pleaſe. For ſtill

we

we must be authors of our own misery if any betides us. And if our happiness chance to be blown up at last, the Train that does it, must be laid and fired by our selves. But by this *Hypothesis*, the Race of Mankind must have been wofully undone, though they never deserv'd it. For the primitive Earth had that in it, which we have; Frailty in its very Nature or Constitution: And in the ordinary setled Course of things, must necessarily have been dissolv'd and delug'd.

2. And if purest Innocence must have fared thus ill; *Repentance* for certain should have sped no better. *That* I add for this reason. *Noah*, we know, was δικαιοσύνης κήρυξ, a Preacher of righteousness. And that not only in a vocal way; but by his religious and exemplary life. Yea, more than so, his building the Ark was a Mechanical Sermon to the World; and perhaps of an hundred and twenty years long. *For* in the same * Chapter where GOD denounc'd the Sentence of Inundation, and commanded *Noah* to prepare the Ark; He determin'd and declar'd, that *the days of Man* (that is, before the Flood was to come) *shall be an hundred and twenty years.* And such a way of Preaching, and of such a continuance; in reason should have wrought with that stubborn Age, beyond the most elaborate and pathetic Discourses. And GOD seems to have expected no less. For because it did not, His Holy SPIRIT has clapt a black Brand upon them, and markt them out for incorrigible and ungracious Wretches. *Who were disobedient in the Days of Noah*, κατασκευαζομένης κιβωτοῦ, while the Ark was a preparing. Disobedience in that juncture, under such a warning against it, and motive to the contrary; was such a disobedience,

* Gen. 6.

as for circumſtances of aggravation could hardly be parallell'd in that World. It deſerv'd to be recorded as a ſtanding teſtimony againſt them that were guilty of it, and as an eternal monument of their baſe unworthineſs. For it was no other than the fruit of contumacious refractorineſs, and beſpeaks them arrived at the height of obſtinacy, and a moſt conſummate vitiouſneſs.

But put caſe the Sermons of this mighty Preacher, had wrought ſo kindly and effectually, as to have turned Mens diſobedience into true repentance: would this have altered the State of Nature, or put a ſtop to its fatal tendencies? Not in the leaſt meaſure. Still the World would have ſtood in its Original frame; and a change in the minds and manners of people, would have made none in the Phyſical Courſe of things. So that unleſs God had interpos'd and by His immediate hand, given a timely check to Natures Wheels; they would have run directly into this watry ruine, and what ſhould have kept the ſincereſt penitents out of it? For to ſuppoſe that GOD ingaged ſo far, as to ſupport the Earth by ſtrength of *miracle*, to ſecure it from the Flood; would be as great a flaw in the Philoſophy of this new *Hypotheſis*; * as it is thought to be in the Divinity of the Old one, to hold the Deluge was cauſed by Creation of Waters, and then dried up by annihilation of the ſame.

* *Read* 18th, 19th, and 20th, *pages of the* Theory.

3. And yet if Omnipotence had not *miraculouſly* upheld the Earth,) ſuppoſing its Inhabitants righteous or penitent) it would have fallen heavy upon GOD Himſelf. So heavy, as to have cruſht the Reputation of his Providence extremely. For it would have recoiled ſo rudely and violently upon its Goodneſs; and

and ſo ſhamefully Eclipſed and blaſted its Juſtice: as to have brought its very *Being* into queſtion. And we may certainly conclude, that an *Hypotheſis* of this Nature, which would weigh out the Portion of Men, with ſo inequal a Ballance, as to make ruine the lot of a righteous or repenting World; inſtead of gagging or ſilencing the pragmatical *Atheiſt*, by a more clever Explication of the Deluge: would open his Mouth wider, and but oil his virulent and ſawcy tongue, to run more glibly and rantingly on, in his tremendous way of extravagance. For what can more encourage ſo wicked a perſon, than to diſparage and leſſen GOD's Goodneſs and Equity? And how can thoſe Attributes be more diſgraced and diminiſhed (in the Judgment of an *Atheiſt*) than by ſuppoſing that in the Works of His Providence (through the whole *Series* of which he could look with a clear and eaſy proſpect; and ſo nothing of overſight could mingle with them) He laid a cruel Train of inavoidable Death, for Millions of his Innocent or Penitent Creatures.

How little this would have comported with thoſe His illuſtrious and Cardinal Properties, and how much it would have blemiſht and diſhonoured them; we may gueſs from hence: in that when he was minded to overthrow *Sodom*, and in his Holy Agents was come down from Heaven on purpoſe to do it; He would have ſpar'd it for the ſake of Ten righteous Perſons. And truly if He had deſtroyed the righteous with the wicked; He muſt have done a thing (in the ſenſe of *Abraham*) not at all agreeable, to the Integrity of the Judge of all the Earth. (Eſpecially in thoſe Ages, when Spiritual Encouragements to GOD's Service, and recompences of it, being not ſo frequently diſpenſed; and the Eternal ones not

ſo-

ſo fully revealed: the Divine favour was more commonly meaſured and expreſſed to Men, by temporal and outward Bleſſings and deliverances.) And therefore that He abhorred ſuch inequitable Dealings, he was pleaſed to evidence by the contrary Procedure. For when He conſumed that accurſed Town, he ſaved juſt *Lot* by the Miniſtery of Angels. Nor could He endure that *Noah* ſhould periſh, being righteous; but took particular care for his wonderfull preſervation, when the whole World, beſides Him, and his Family, was drowned.

But then ſo much leſs reaſon there is, to admit *this Hypotheſis*; for that it makes the Earth (at firſt) of ſuch a Form; and puts Nature into ſuch a Frame; as would have involv'd Mankind in moſt horrid Deſtruction. And not only ſo, but moreover makes Providence acceſſary to their Perdition; yea, the principal and ſole Contriver of it, by making the place of their Habitation, a perfect Trap to vaſt multitudes of them: whereby (without a Miracle) they muſt certainly have been taken and quite undone, had they been never ſo pure, or never ſo penitent.

Should it be ſuggeſted, that GOD foreſaw the impiety and incorrigibleneſs of Men; and ſo in way of juſt judgment, ordered Nature, and timed the Earth's Diſſolution accordingly: this would give little ſatisfaction to the *Atheiſt* (the *ſilencing* of whoſe *Cavils* the *Theory* ſeems to aim at.) For he would take it at beſt, but for a ſmooth Evaſion, or a ſlim Subterfuge; or for a ſorry kind of Fetch to help the *Hypotheſis* at a dead lift. Nor need we doubt but a *Lucian* or an *Hobbs*, would raiſe as conſiderable Objections againſt this *New way* of explaining the Flood, as againſt the Old one. And would inſiſt as tenaciouſly upon that *Particular* now mentioned, and cavil

cavil as much, and as justly at it; as at the difficulty or unsolvableness of any single *Phænomenon*, in the way of its *usual* Explication.

CHAP. VII.

1. *Saint* Peter's words *alledged in* favour *of the* Hypothesis; inapplicable *to that Purpose.* 2. *Wherein the* stress *of them seems to lie.* 3. Seven *other* Allegations *out of Scripture, of* no Force; 4. *As being* Figurative, *and so not* Argumentative. 5. *Which* Tycho Brache *not minding, it gave occasion to his* Systeme.

1. TO countenance the Formation and Structure of the Earth aforesaid, the Ingenious *Theorist* has call'd in several Divine Authorities. And it being attempted to authenticate the *Hypothesis*, by Allegations of that nature; it is but necessary that we take notice of them, and show their invalidity.

The first is cited out of the Second Epistle of *S. Peter*, and runs thus. * *For this they are willingly ignorant of, that by the Word of GOD, the Heavens were of old, and the Earth standing out of the water, and in the water; whereby the World that then was, being overflowed with water, perisht. But the Heavens and the Earth that are now, by the same word are kept in store, reserv'd unto fire against the day of judgment.* Where, it is thought, † *the Apostle doth plainly intimate some difference, that was between the Old World, and our present World; in their form or constitution; by reason of which difference that was subject to perish by a deluge, as this is subject to perish by conflagration.* To wind his words into a favourable compliance with this sense, some specious

* Chap. 3. verses 5, 6, 7.

† Theor. pag. 46.

ſpecious * offers are made. But inſtead of applying anſwers to each of them in Particular; we may ſhorten our work by obviating them with *one* general Obſervation touching the Paragraph, which is this: There is a Clauſe in it, that will by no means ſuffer it to be interpreted the *Theoriſt*'s way. Namely, *this they are willingly ignorant of.* And of what were they thus ignorant? Why, of the Nature of the firſt Heavens and Earth, and of the alterations that befel them at the time of the Flood. So we are aſſured. † *The Apoſtle tells them, that they are willingly ignorant of the firſt conſtitution of the Heavens and the Earth, and of that change and diſſolution which happen'd to them in the Deluge.* But if St. *Peter* meant theſe things, I dare boldly ſay, that his charge was too ſmart and heavy upon the Men; yea, falſe and unreaſonable. For though *ignorant* of the things they might well be; yet how could they be WILLINGLY ignorant of them? Muſt not that be hard to make out?

* Read the L. Biſhop of *Hereford's Animad. Sect.* 1. almoſt throughout.

† Theor. p. 47, 48.

Let us try, but as to one of the mentioned heads, the FORM of the Earth. By what means ſhould they have come to the knowledge of *that*, though they would never ſo fain have done it? GOD had not reveled it, nor had Man apprehended it. And how then could their ignorance in the caſe be *wilfull*? In what Books was this Form of the Earth recorded? Or what lively Tokens or Monuments were there of it? Whence ſhould they have gathered it? Or where ſhould they have met with Intelligence concerning it? To ſay that Hills and Valleys, and Mountains and Rocks; that the Clifts of the Sea, and its Deeps and Chanels; that the rugged and broken Surface of the Ground, or any thing of that nature, might have informed them of it: would be

but

but wild and extravagant talk. For beſides that theſe Scoffers whom the Apoſtle reproves, had no reaſon to believe, that the aforeſaid *Phænomenaes* were marks or Footſteps of a ruinated Earth: ſo if by chance they had phanſied them ſuch, they might ſtill have been far from a right *Idea* of its ſuppoſed primitive frame. A man may view and review an heap of Rubbiſh, which was once an houſe, very long and often; and yet be never the more able at laſt, to pronounce what Model the Fabric was of. In like manner, the moſt curious Surveys and reiterated obſervations of things, in that confuſed poſture wherein the Earth preſents them to the eye; could never have led thoſe the Apoſtle diſputes againſt, into a right apprehenſion of this its Figure, which the *Theory* makes it of before the Flood.

Had there been fair Indications of ſuch a Form, why did they not direct Men into an *earlier* Diſcovery thereof? For touching it we find not one word in Antiquity. Yet Mountains, and Rocks, and the like *Deformities* in Nature (as we are taught to think them) were altogether as viſible ever ſince the Deluge, as they are now. And when none of the moſt ſearching prying minds; none of the moſt buſy, intelligent Speculators; were ever ſo quick-ſighted as to decry this Form of the Earth; from the aforeſaid (imagined) Irregularities, or any other hints or Characters of it: it was certainly a thing too obſcure, to fall under the notice of thoſe Heretical Mockers, deſervedly reprehended by the HOLY GHOST. But then how could He rebuke them, for being *wilfully* ignorant of it, it being ſo very dark a Myſtery?

Even by the *Theoriſt*'s own confeſſion, this Doctrine was always abſtruſe, and ſuch as the Wiſeſt

* *Nullus enim Philoſophorum, ſive veterum, ſive recentiorum, cujuſcunque Sectæ, unquam animadvertit, aut ex cauſarum contemplatione invenit primam telluris jaciem fuiſſe Paradiſiacam.* Theor. p. 2.

† —— *Quibus temporis longinquitas, & mutata Naturæ facies; tantum obſcuritatis attuliſſet, ut niſi excitati ab hiſtoria, ſacra de iis forſan nunquam cogitaſſemus.* Pag. 116.

* Philoſophers did never hit upon. They never knew of a Paradiſiacal Earth themſelves, nor did they ever ſpeak any thing of it to others. And when it was thus ſecret, and hidden from all learned Men; why ſhould the HOLY SPIRIT (I ſay) tax theſe Scorners, with *wilfull ignorance*, for not underſtanding it? Who, however they might abound with *conceited* knowledge (as the name, *Gnoſtics*, which they arrogated to themſelves, imports) were but pitiful Scioliſts. † The *Theory* alſo affirms, that *Paradiſe* and the *Univerſal Flood*, were by *length of time, and the changed face of nature, ſo much obſcured*: that if *holy Story had not minded us of them*, we ſhould not only not have known them, but *never have thought of them*. And if the Flood had been utterly buried out of mind, and might never have come into the *thoughts* of Men, if Scripture had not kept it in memory: then what hope of underſtanding, that it was occaſioned by ſuch a form or Fabric of the Earth, as the *Theory* has invented; unleſs the ſame Scripture minds us of that alſo? But becauſe it does not, how could the Perſons whom *S. Peter* reproves, be *wilfully* ignorant of the *Phænomenon*?

Wilfull Ignorance, is that which GOD blames, and which is really faulty upon *our* account: which we careleſsly reſt in when we might come out of. When Men might have means of knowledge, but will not ſeek them; or when they actually have them, but will not uſe them; but in the midſt of proper helps to ſcience, ſit down and chuſe to acquieſce in Ignorance; this is *wilfull* and affected. But theſe were not the circumſtances of thoſe, whom we find to have been Objects of the Apoſtolical Cenſure. They were ſo far from ſtanding fair for acquaintance with this ſtructure of the Earth, or from being in a probable

bable way to the knowledge of it; that they were next door to an utter impossibility of ever attaining it, supposing it had been real. For their Minds were set (I may say) with a contrary Bias, and it was morally necessary that they should be drawn the other way. For the whole World was of that Judgment, it is of *now*, and which these Mockers were of *then*: and why should they differ from all people then alive, or that ever lived? *It hath been generally thought or presum'd* (says the * *Theory*) *that the World before the Flood, was of the same Form or Constitution with the present World.* And how could they help swimming with the general Stream? Yea, which is more, the Opinion was as *Strong*, as it was *general*; and stood very firmly in Mens apprehensions, they thinking it built upon Scripture Grounds. For that speaks of Seas created in the *beginning*, and of Mountains covered with Water in the Deluge. And all agreeing, that the Seas mentioned by *Moses*, were no other than those which are now extant; and that the Mountains so covered, were præexistent to the Flood: the present face of things, which is † presumed of good use to evince the Earth was of another Form once; became a great Argument to perswade these Scorners, that it was always of the Form which it now bears; and a means to fix them in that Perswasion. And when their condition was such, as to be destitute of the knowledge of the Form of the Earth; and the most likely means they had to help them to it, would rather have run them upon the contrary belief, and rivetted them fast in it; there could be no reason why they should be charged with *Wilfull* ignorance of the thing. And if they could not upon just grounds be charged with *Wilfull* ignorance of the Form of the Earth; then neither with the like ignorance

* Page 276.

† *It will be found, it may be, upon a stricter Enquiry, that in the present form and constitution of the Earth, there are certain marks or indications of its first State.* Theor. p. 8.

of the Conſtitution of the Heavens, and of the Change and Diſſolution that happened to either: they being things as much in the dark, and as far removed out of the way of their notice. Let us but juſt point at each of them.

The whole Superficies of the Terreſtrial Globe was entire and continued, ſmooth and even, regular and level. No Lake nor Sea, no Rock nor Iſland, no Hill nor Dale, was any where upon it. But as the Earth was made of two diſtinct Orbs; ſo betwixt its outward Orb of an Oval figure, *and* that within; was the great Body of the Waters lodg'd and ſhut up ſo cloſe, as to hold no commerce with the open Air. Such in groſs was the Form and conſtitution of the firſt Earth.

The Sun piercing through the outward Orb of the Earth, drew up (chiefly about the Middle parts of it) great quantities of Vapours, out of the Abyſs. Which Vapours directing their Courſes in the Air, from the Æquinoctial to the Polar Regions; they were there condenſed into Rains, to furniſh the World with Rivers. But theſe ſtreams of Exhalations flowing continually through the Aereal Regions; made them exceeding watry. And ſuch in general was the Form or Conſtitution of the Heavens.

The Sun moving always in the Æquinoctial, the Earth grew extremely dry about the Æquator, and full of Chaps; which rendred it more weak and brittle in its exterior Orb. Which Orb being fill'd with Vapours within, raiſed by the penetrating heat of the Sun, was ſtill more apt to be blown up and broken. At length being able to hold no longer, it flew in pieces, and down it fell into the Deep beneath, ſinking till it reſted on the Orb below. Such in ſhort, was the Earth's Diſſolution.

By

By the fall of *that* into the Waters under it, *they* were forced violently to fly up aloft; and ſurging and raging in a tumultuous manner, the great and fatal Deluge was cauſed. Hence alſo Seas and Lakes aroſe, while the watry Element abating of its fury, quietly retired into ſuch hollowneſſes as were ready to receive it. And whereas the external Orb of Earth, was ſo much bigger than that within, as to contain the whole Maſs of Water in its Cavity; and ſo could not poſſibly ſurround and ſit cloſe to the inward leſſer one, in an orbicular faſhion about it; but ſeveral of its parts in ſeveral places, were fain to ſtand erect inclining, *&c.* theſe various Prominencies of different ſizes, ſhapes, and ſituations; made Mountains and Rocks of all ſorts. But the Outward Earth being thus diſſolved, and fallen as low into the Waters as it could; it was no more liable to a general Flood, but was certainly put paſt that danger for ever. And thus *Its* Form and Conſtitution was altered.

Now the Sun alſo running a new courſe about the Earth, by reaſon ſhe had changed her old Poſition; and the Abyſs being diſordered by the Diſruption of the Earth, and its falling into it: Vapours could no longer be drawn out from thence as they uſed to be, nor fill the Aereal channels with ſtore of Exhalations. And ſo they growing dry, the watry Complexion of the Heavens periſh'd; and *Their* Conſtitution was changed alſo.

Such in brief (ſo far as we are concern'd to note at preſent) was the Form and Conſtitution of the Heavens and the Earth; and ſuch the changes they both underwent, as the *Theory* teaches. If therefore the Parties *S. Peter* reproves, were blamed for not knowing *the firſt conſtitution of the Heavens and the Earth,*

Earth, and that change and dissolution which happened to them in the Deluge; their ignorance of *those Particulars rehearsed* must be the Summ of their Charge. But then all those things being perfectly new; such as neither *Pythagoras*, nor *Plato*, nor *Aristotle*, nor *Zeno*, nor any Philosophers of any Sect or Age, did understand and declare: how can it be thought that silly *Gnostics* or Pseudo-Christians could be acquainted with them? And yet if they could not, then neither could they be condemned of *wilfull* ignorance of them; nor can the Text be applied to the *Theory*'s *Hypothesis*.

2. But if this were not S. *Peter*'s Drift; if it were not his intent to rebuke them for their ignorance of these things; what then could be the scope of his corretion? I answer. Though he could not give them this gird for their being ignorant of the *Flood*; yet he might do it properly for their being ignorant of the *Chief Cause* of it. Ignorant of the Flood they could not be, it was a thing so well known, and so generally received in the Church. That the Heavens were of old, and the Earth standing out of the water and in the water; and that in their standing thus, the then World was overflowed with water, and perished: they could not be chargeable with ignorance of this. But the stress or Emphasis of the Apostles charge lies here, that they were ignorant of its being done *by the Word of GOD*. *The Heavens were of old*, says he, *and the Earth standing out of the Water*, and in the water, σὺν τῷ Θεοῦ λόγῳ, *by the word of GOD*. And then it follows, δι' ὧν, *by which* (that is, by which situation, and by which word of GOD causing it) *the World that then was being overflowed with water, perished*.

So

So that *this seems* to have been their fault, that they had not a true notion of the principal Cause of the Deluge. But through their own heedlesness, were much in the dark and mightily to seek as to that particular. They did not know, because they would not; that GOD brought it in by the word of his power; or in pursuance of that righteous decretory Sentence, denounced by him, *Gen.* 6. They were of opinion (as others have been) that the Flood was a meer *casual* thing; and that the hand of GOD was no otherwise in it, than in the purest contingent Calamities. Or else that it proceeded wholly from Nature and Second Causes; as from the Conjunction and influence of watry Planets. However they might think it was of larger extent, and longer Duration; they might ascribe it to no higher Cause, than some do the Flood of *Ogyges*, that happened in *Arcadia*; or that of *Deucalion*, which drowned *Thessaly*. Concerning the latter of which, *Lucan* thus phansied.

Deucalioneos fudisset *Aquarius* imbres.

Aquarius *'twas that made those rains pour down,*
Which in Deucalion*'s time the Earth did drown.*

He plainly imputed it to Astral efficiency, or the force of the heavenly Constellations. Now if these Men thought thus vainly of the general Innundation; and knew it not to be the Effect of the special Providence of GOD: they were grosly ignorant in the Case, and this their ignorance was grievous *wilfull*, and deserved the holy reproof they met with. For had they but consulted the Story of it, and considered what *Moses* says concerning it; they would soon have perceived, it was the direful issue of

of divine power and juſtice, and came not by the influence of the Stars, but by the appointment of the DEITY.

And that to condemn this very ignorance, was the real meaning of S. *Peter* ſeems to be clear from its agreeableneſs to his aim or intention. Which was to prove the World's Conflagration upon perverſe Men who queſtion'd the ſame, and diſputed againſt it by this Argument, that *all things continued as they were from the beginning* (whereby they hardned themſelves againſt the Doctrine of the Conflagration, in which the Apoſtle threatned them with a diſmal *Cataſtrophe.*) Now how does the Apoſtle anſwer and take off this? Why, by fetching a compaſs about in his Diſcourſe, and by telling them (though not in theſe words,) to this purpoſe: that when the World was to be *drowned*, all things continued *then* as they were from the beginning; and Nature did not ſignify it beforehand, by any ſenſible obſervable Changes, becauſe the work was not to be naturally done, but *by the Word of GOD* commanding and cauſing it: which to be ignorant of, was their great fault. And therefore that in their time, *all things continued as they were from the beginning*, ought to be no reaſon to them, that the World ſhall not be *Burned*; becauſe it is not to be expected, that Nature ſhould foreſhow it by any prævious alterations: inas much as this *Burning*, is no more to be effected in a natural way, than the Deluge was; but τῷ αὐτῷ λόγῳ, *by the ſame Word* which drowned the World, and by which *the Heavens and the Earth which are now, are reſerved unto fire.*

Were it neceſſary in the leaſt, after what has been ſaid; it might here be noted, that the words are very capable of, and might properly be expounded

to

to *another* ſenſe. *This they are willingly ignorant of:* That is, *they are willingly* mindleſs or forgetfull of it. For ſo λανθάνει, may ſignify (which in the caſe the Apoſtle ſpeaks to, muſt be an hainous fault, and worthy of reprehenſion) and therefore a thing *forgotten*, is ſaid παραδιδόναι [illegible]: and *Iſocrates* commending the actions of *Hercules* and *Theſeus*; ſays they were ſuch ὥστε μηδὲ τὸν ἅπαντα κρόνον δύνασθαι λήθην ἐμποιῆσαι, &c. *as no time could bring into oblivion*, or blot out of remembrance. Tho' ſtill there would be as little reaſon to charge theſe Heretics, with *wilfull forgetfulneſs* of *thoſe things* that the *Theory* would make the Text point at; as there is to check them for *wilfull ignorance* of the ſame.

3. Beſides this of *S. Peter*, * *other places of Scripture ſeem manifeſtly to deſcribe this ſame* (new) *form of the Abyſs with the Earth above it*; as we are told. But as all thoſe places may as *well* or *better* be applied to the Earth in its *preſent* form; ſo they can hardly be interpreted in favour of *this other*, without ſome kind of violence or abſurdity. *Theor. p. 86.

The Firſt occurrs *Pſal.* 24. 2. *He hath founded it* (the Earth) *upon the Seas, and eſtabliſhed it upon the Floods.* Where, על rendred, *upon*, does as properly ſignify, *by*. And ſo, He founded it *by* the Seas, and eſtabliſhed it *by* the Floods. Which *David* might the rather note, becauſe ſo much of *Paleſtine*, (where he lived) lay along by the *Mediterranean*. Though when our Learned Tranſlators turned the word *upon*; they made it ſpeak moſt true *Engliſh*. For where land lies *by* the Sea, we commonly ſay, it lies *upon* it.

But then on the other ſide, the Earth, according to its firſt (imagined) form, could in ſtrictneſs be founded neither *upon* the Seas, nor yet *by* them;

 becauſe,

because no Seas were *then* in being, but only an *Abyss*. Should it be answered, that the Abyss is here called Seas, by a *Prolepsis*; I rejoin: Those Seas must then be called, Floods, by another *Prolepsis*. And so the advantage will be cast on *our* side. For in respect of the present form of the Earth, the words may be expounded most naturally, without a Figure: but in reference to the other form, they must not only be strained up to a Figure, but that Figure must be twice made use of. And which is very considerable, נהרות rendred, *Floods*; does signify *Rivers*: and so the LXX, and *Vulgar* do both render it. And though that sense falls in most properly with the present form of the Earth, as it is every where extended by Rivers; yet it can by no means hold with its *first form*, supposing it established upon the Abyss: for in that (allowing there were *Floods*) there could be no *Rivers*.

As to the next place, *Psal.* 136. 6. *Who stretched out the Earth above the Waters*, We need say no more than has been said already. It may as well be read *juxta aquas*, *by* the waters, as, *super aquas*, *above* the waters.

The Third place is, *Psal.* 33. 7. *He gathered the waters of the Sea as in a Bagg, He layeth up the Abysses in Storehouses.* Which, says the Theory, * *answers very fitly and naturally to the place and disposition of the Abyss which it had before the Deluge, inclosed within the Vault of the Earth, as in a Bagg or in a Storehouse.* But I say it suites the present form of the Earth as well as it does the first: only this difference. The *Bagg* and *Store-houses*, supposed to be in the first Earth, were *shut*; but in this, they are *open*. Yea, it suites it much better upon two accounts. For in the Earth as it is now, there are, אוצרות *many Treasuries* or *Storehouses* of Waters

* Page. 86.

(ac-

(according to the Text) which has the word in the *Plural* Number. Whereas in the first Earth, there could be but *one*, before the disruption. And then the word נדים, rendred, *as in a* Bag, should be rendred, *as on an* heap, as it is in the *English*. The *Theory* indeed faults that Reddition, as not making *(a) a true sense*. But in all likelihood, our Translators were in the right; for, נד, properly is an *heap*. And though, נאד signifies a *Bag*, yet (as *(b) Buxtorf* notes) where it is written without *Aleph*, it is not found in that signification; but signifies an *heap*. And so says *(c) Fagius*; and the same says *(d) Masius*. And therefore *(e) Schindler* renders, נדים, in this very place, *tanquam cumulum, as an* heap. And so does *(f) Bithner*, adding, That whereas the *Targum*, and LXX. render it, *a Bag*, it was because they read it, נאד. But נד (coming of נוד, *motion*; and so being *quasi rei mota in unum congregatio, the gathering of a thing moved into one*) he will have to signifie an *heap*.

(a) *Ibid.*

(b) *Sine* א *pro utre non reperitur.* Vind. ver. Heb.

(c) *Uter est* נאד, *non* נד. in *Exod.* 15. 8. Translat. V. T. Collat.

(d) *Verum* נאד *utrem significat,* נד *autrem.* in *Josh.* 3. 16.

(e) Lexic. Pent. *in Vocab.* נוד.

(f) Lyr. Propher. *in loc.*

And whereas the *Theory* alleges, That the *Vulgate*, *Septuagint*, &c. render the word *(g)* in a Bag, *or by Terms equivalent*; yet granting that to be the only proper Reddition, it would make nothing at all to the *Theorist*'s purpose; another place of Scripture plainly defeats it. For *Psal.* 78. 13. we read in the *Septuagint*, ἔστησεν ὕδωρ ὡσεὶ ἄσκον: And in the *Vulgar*, *statuit aquas quasi in utre. He set the Waters as in a* Bag. Which not only makes the forecited Clause of the 33. *Psalm*, to be no manner of evidence of the Seas being inclosed at first; but moreover makes it a *Proof* of the clean contrary. For it speaks of the *Red-Sea*,

(g) Page 86, 87.

and ſays it was *in a Bag*, as much as the fore-quoted Text can poſſibly be made to ſay, that the *Abyſs* or Proleptic Sea was ſo: and yet at the ſame time it was not only *open*, (as other Seas are now) but much more open than ever. For it ſpeaks of it at that very time when *Iſrael* paſſed through it, as the ſame Verſe teſtifies. And whereas the *Theoriſt* notes, that *the Oriental Verſions and Paraphraſe*, render the word (as he does) *in a Bag*: I may affirm that the *Targum*, *Syriac*, *Arabic*, &c. render it ſo in the place I have alleged. But how little their Authorities will countenance his Expoſition of the *Pſalmiſt*'s words which *he* cites; and how little that Expoſition will help his *Hypotheſis* of the form of the Earth; may appear from the *Pſalmiſt*'s words that I have cited. Which if they had been conſidered, might have damped *that thought*, which concludes the Paragraph belonging to that place of Scripture we have now ſpoken to. The thought is thus expreſſed by the *Theory*, * *I think it cannot but be acknowledged, that thoſe Paſſages which we have inſtanced in, are more fairly and aptly underſtood of the ancient form of the Sea, or the Abyſs, as it was encloſed within the Earth; than of the preſent form of it in an open Chanel.* But then that Paſſage in *Pſal.* 78. 13. (being parallel to *Pſal.* 33. 7. ſo far as we are concerned in it) muſt be acknowledged to be moſt fairly and aptly underſtood, of the *Red Seas being encloſed within the Earth*, when *Moſes* and the *Hebrews* marched through it: and could that be?

* Page 87.

The next place is *Job* 26. 7. *He ſtretcheth out the North over the empty places, and hangeth the Earth upon nothing.* The ſame is as true of the *South* alſo; but the good Man living in this Hemiſphere, the *North* was the nearer and more obvious of the two. And what could be more agreeable to the preſent

present Earth? For it having no visible sensible thing under it or about it, to shoar it up or support it; it may very well seem in common apprehension; and be said in the vulgar way of speaking, to be stretcht out upon emptiness, and hanged upon nothing. And so the Sun stood still upon *Gibeon*, and the Moon in the Valley of *Ajalon*: though the places were without the *Tropic*. And however *Job* in this Expression, might accommodate himself to the ordinary Phancy and speech of Men, while he represents the Earth as extended and pendent over an immense vacuity; yet (to cry quit with the *Theory*, which makes an illiterate Apostle, a profound Philosopher; let me say) in the truth of the Notion he was a perfect *Platonist*. For in this matter (whensoever he lived) he fully agrees with *Plato*'s Doctrine. For *he* also conceived the *Earth to be hanged upon nothing*, as having no other Prop to sustain it, but its own figure and equiponderancy; by which it swims evenly in the Element about it. In testimony of this (and so of the mutual concent betwixt *Job* and him) let this Passage out of his *Phædo* speak. *(a) I am perswaded that if the Earth be but in the midst of the Heavens, it needs not the air, nor any other help of the like nature, to keep it from falling. But that a general equality of the Heaven in it self, and an even-poizedness of the Earth, is sufficient. For an Equilibrious thing placed in a sutable* (or similar) medium, *will not sway any way little or much; but keeping it self evenly* (balanced) *is free from inclination.*

Josh. 10. 12.

(a) Πέπεισμαι τοίνυν εἰ ἔστιν ἐν μέσῳ τῷ οὐρανῷ περιφερὴς οὖσα, μηδὲν αὐτῇ δεῖν μήτε ἀέρος πρὸς τὸ μὴ πεσεῖν, μήτ' ἄλλης ἀνάγκης μηδεμιᾶς τοιαύτης. Ἀλλὰ ἱκανὴν γε εἶναι αὐτὴν ἔχειν τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἐαυτῷ πάντῃ, καὶ τὴν γῆς τὴν ἰσορροπίαν. Ἰσόρροπον γὰρ πρᾶγμα, ὁμοίου τινὸς ἐν μέσῳ τεθὲν, οὐχ ἕξει μᾶλλον οὐδ' ἧττον οὐδαμόσε κλιθῆναι. Ὁμοίως δ' ἔχον, ἀκλινὲς μένει.

But

But in this New *Hypotheſis*, *Job*'s notion can have no place. For to ſay, the Earth, according to that, was ſtretcht out upon emptineſs, and hanged upon nothing; would be notoriouſly falſe. For the *Theory* teaches that it * *riſe upon the face of the Chaos*; † and *could not have been formed unleſs by a concretion upon the face of the Waters*: and that it had *the* * *maſs of Waters* as a *baſis or foundation to reſt upon*. And ſo the Antediluvian Earth was no more ſtretcht out upon emptineſs, and hang'd upon nothing; than an Arch is, when it is built upon its Center. And it was but juſt now that the *Theory* contended from that Paſſage in the 24. *Pſalm*, that it was founded upon the Seas, and eſtabliſhed upon the Floods. But how then could it be ſtretched out upon emptineſs and hanged upon nothing? Or how can the two Texts, in the *Theory*'s ſenſe, be reconciled?

* Page 58.
† Page 61.
* Ibid.

In caſe it be anſwered, That though the Earth at the very firſt was not ſtretcht out upon emptineſs, and hanged upon nothing; yet in proceſs of time it was ſo, when the Abyſs was ſunk in ſome meaſure, by reaſon of the huge quantity of Waters the Sun had drawn out of it; and ſo the Earth ſat hollow about it: I reply in ſhort, *Job* for certain meant no other than this preſent Earth: For in the very next Verſe, he ſpeaks of *thick Clouds* in which Waters were bound up, and they not rent. And ſuch Clouds (according to the *Theory*) there could never be, till the firſt Earth was diſſolved.

A Fifth place is *Job* 38. 4, 5, 6. *Where waſt thou when I laid the foundations of the Earth? declare, if thou haſt underſtanding. Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it? Whereupon are the foundations thereof faſtened?*

faſtened? Or who laid the corner ſtone thereof? This likewiſe anſwers as properly, and perhaps more fully, to the preſent real form of the Earth; than to the other fictitious one. For GOD is here ſaid to have laid the foundations of it. Which ſurely he may as properly be ſuppoſed to have done, in caſe he produced it by immediate Creation; as if there had been only matter and motion, and the power of gravity and levity in the Architecture of it; and ſo its formation had been meerly mechanical, as the *Theory* makes it.

And then *the meaſures* and *the line* that are here mentioned, do only imply that the Earth was made with fitting accuracy; of neceſſary and convenient, of regular and comely dimenſions and proportions. And may not this Earth, in thoſe regards be allowed to vie with that ſuppoſititious one under debate? Yea, does it not in ſome things excel it? For though it has not the very ſame Elegancies, which that Earth had; yet it has other Imbelliſhments equal to them, if not beyond them. Indeed it has not that ſmoothneſs and entireneſs, which is pretended to have been in the firſt Earth. But then (which is more conſiderable) it has the raiſed work, of Hills; the Emboſſings, of Mountains; the Enamellings, of leſſer Seas; the Open-work, of vaſt Oceans; and the Fret-work, of Rocks. To ſay nothing of thoſe ſtately Curtains over-head (wanting heretofore) which are frequently drawn and flung open upon occaſion; and ſometimes curiouſly wrought and moſt richly gilt, even to admiration; far ſurpaſſing the goodlieſt Landskips, that ever were or can be painted: I mean the Clouds, which though they be things diſtinct from the Earth, yet having their beginning from the Earth; and from *this* Earth

too

-too (according to the *Theory*) in oppoſition to the other; are no improper inſtance of its out-vying it.

But, not to run out into endleſs Particulars, this Earth may compare with, and be thought to out-go *that imaginary* one, in Two general and chief things, *Comelineſs*, and *Uſefulneſs*.

Firſt, in *Comelineſs*; For irregularities many times make a ſort of Ornaments; and thoſe ruggedneſſes and inequalities that are void of all exactneſs and order, do often paſs for Beauties or a kind of Prettineſs. But then more eſpecially may they do ſo in the *Earth*, whoſe natural pulchritude is made up of ſuch things as Art would call rudeneſſes; and conſiſts in aſymetries and a wild variety. And yet for an Earth, it is moſt beautiful and comely ſtill. Thus an Urchin may be handſom in his kind, though he has not the beauty of a Dog; and a Dog, though he has not the beauty of an Horſe; and an Horſe, though he has not the beauty of a Man. And ſo is this Earth, though it has not the beauty of finer things in it, but only that which is peculiar to it ſelf. For as the beauty of the Sun, lies in brightneſs and glory; and the beauty of the Sky, in clearneſs and ſerenity; ſo the beauty of the Earth, which is a different thing, does and muſt needs lie in very different inſtances, namely, in Seas and Lakes, and Iſlands and Continents; in Flats and Prominencies, and Plains and Protuberancies, and Hollowneſſes and Convexities; in ſmooth and ſpacious Levels in ſome places, and Hills and Mountainous Roughneſſes in others. Whoſe careleſs diverſifications, and interchangeable mixtures, as they mutually ſet off one another; ſo they all conſpire to adorn the Earth: Inſomuch that to ſuppoſe it of the prediluvian Form,

Form, would be rather to detract from its *measures*, than improve them. Yea, it would be in a manner to make it no Earth, or at least not so perfect a one as it is. For as we can have no Camels without Bunches; nor Mules without Hairs; nor Fowls without Feathers; or if we could, they would be but the more imperfect: so were the Earth abstracted from its aforesaid appendages, however it might have the more uniformity in it, yet as an Earth, it would have the less *comelineſs*.

Somewhat to inforce this, Were a Man to contrive a Prospect for himself, we may be sure he would not have it all of a piece, or alike throughout: but would have it cast into Swamps and Hillocks, Bottoms and Gibbosities, Evennesses and Asperities; yea, into Seas and Ilets, and Rocks, if it could be; and so it would be an Image, not of the primitive, but present Earth. A petty Argument to prove, that there is something of perfection, or at least of pleasingness, in this Earth's disorder (if we may call it so) and that it is fitter to gratifie its principal Inhabitants (and so far) better in it self, than if it had been regular and undiversified. And the truth is, several of those appearances, which we are apt to call *rude*, *confuſed* and *uncouth*; and to count but Blemishes, Scars and Deformities; are commonly so well placed and suted to one another, as to become very taking in artificial Draughts, and a kind of natural Landskips.

And however the *Theorist* does sometimes disparage the Mountainous parts of the Earth at such a rate, as if they had been wholly unworthy of the care of Nature, and she had scorned to put her hand to the work of their Formation (and indeed his *Hypotheſis* makes them nothing but *ruines*:) yet another

while, when the ingenious Man is pleaſed to turn the ſtream of his Eloquence the contrary way; he repreſents them (though certainly the moſt horrid viſible pieces of Nature) as exceeding (a) grateful to Beholders. Yea, he makes this very Earth of ours, and that in the hideouſly amazing and gaſtly Craggineſs of its Mountains, to afford more delights to contemplative Minds, than ever the *Roman* or *Grecian* Theaters did, or thoſe Sports wherewith they entertained Spectators. So he expreſſeth himſelf in the *Latin Theory* (Pag. (b) 89, 90.) And at the ſame time we find him tranſported as it were into a pleaſing rapture or pang of Admiration, through the ſingular content and ſatisfaction he found, from the proſpect and conſideration of what we ſpeak of. And truly that roughneſs, brokenneſs, and multiform confuſion in the ſurface of the Earth; which to the inadvertent may ſeem to be nothing but inelegancies or frightful Disfigurements; to thinking Men, will appear to be as the Tornings, and Carvings, and ornamental Sculptures; that make up the Lineaments and Features of Nature, not to ſay her Braveries. Nor need we wonder that the *Theoriſt* ſhould be ſo mightily pleaſed and raiſed, by the ſight and contemplation of theſe things; for though ſome would take them for flaws and botches, and the fag ends of Nature; yet in them, a quick and piercing Eye can eaſily diſcern, not only *her* pretty dexterous Mechaniſms; but the marvellous and adoreable Skill

(a) *Et quanquam revera ſemper horreant loca montana, & teſqua, ut jam diximus, non deſit tamen in tanta varietate, quod retineat animum: atque ſæpè loci ipſius inſolentia & ſpectaculorum novitas delectat magis, quam venuſtas in rebus notis & communibus. Jucundum eſt ex profundâ valle prominentia montium ſuperciliа, & impendentes moles ſuſpicere, &c.*

(b) *Si quod verò Natura nobis dedit ſpectaculum in hâc tellure, verè gratum, & philoſopho dignum, id ſemel mihi contigiſſe arbitror, &c. Hoc theatrum ego facilè prætulerim* Romanis *cunctis,* Græciſve, *atque id quod natura hic ſpectandum exhibet, ſcenicis ludis omnibus, aut amphitheatri certaminibus.*

Skill of her *Maker*, moſt rarely expreſſed. And therefore the inſpired *Pſalmiſt*, meditating upon the Earth in its *preſent Form*; and particularly revolving in his Holy Thoughts, the *Mountains*, the *high Hills*, the *Rocks*, and the *great and wide Sea*; was ſo taken with them, that he could not but think they had GOD for the cauſe or Author of them. And accordingly he declared and proclaimed the worſt of them, not only to be produced by him; but to be the product of his infinite Wiſdom. *O LORD in* wiſdom *haſt thou made them* all, Pſal. 104. 24. And when the Divine Wiſdom brought forth the Earth and theſe pieces of it, and ordered them into their preſent places and poſtures; and ſo admirably well, as that the Pſalmiſt, directed by the Heavenly SPIRIT, could not chuſe but celebrate the Production and diſpoſition of them: has not *this* Earth as much to ſhew for its being made by *Rule and Meaſure*, as *another* of a pretended different Form, could have had? eſpecially when it muſt all over have been but one vaſt Plain.

And then, in the Second place, this Form of the Earth is moſt *Uſeful* likewiſe. It appears to be ſo in ſundry reſpects, and very conſiderable ones.

For now a *great part* of Mankind live by the Seas, either in way of Traffick or Navigation: not to ſay that *all* are ſome way or other the better for them. But in the Firſt World, ſays the *Theory*, there was no Sea.

Mountains alſo now are moſt eminently ſerviceable; That is to ſay, in Bounding Nations; in Dividing Kingdoms; in Deriving Rivers; in Yielding Minerals; and in breeding and harbouring innumerable wild Creatures. I might alſo add, in contributing ſomewhat towards enlarging the Earth,

and inabling it, in some Countries, to sustain its Inhabitants. Thus it is alledged as one Reason why *Palestine* could maintain so many of old: that *the Country was rising and falling into Hills and Vales, whereby ground was gained, and so the Land was far roomthier*, to use my * Author's Phrase. And indeed that there were store of Hills in *Judea*, and very fruitful ones, is insinuated by the Royal Prophet, where he calls upon Men to give praise to † GOD, for † *making Grass to grow upon the Mountains*. But in the first Earth there were no Mountains neither.

* Fuller's *Holy War*, l. 1. c. 18.

† Psal. 147. 8.

Lastly, The Earth in its present Form and State, is attended with Rains and seasonable Showres. Whereas in its other Figure and capacity, it must have been all over cut into Rills and Aqueducts, for the Watring of Mens Grounds; and their trouble in doing it would have been endless and unspeakable, because it must generally have been done by hand. What Tongue can express the toil they must have had, in a manual watring of Fields, Woods, Groves, Orchards, *&c.* and in slicing a great part of the Earth in pieces, thus to moisten and cultivate the rest? But now kind Nature saves them that labour, while Clouds do the work effectually for them. For they filling their Buckets by the help of the Sun, and then emptying the same to the best advantage; excuse them from the drudgery, by taking it upon themselves. And that these Rules whereby we measure the *Usefulness* of this Earth, and shew it to be more excellent than that of the *Theory*; are the most true and proper Rules: is manifest from GOD's making use of the same in a Case not unlike: For he comparing *Egypt* and *Palestine*, prefers the latter before the former; because

becauſe in *Egypt* the Seed ſown was *watered with the foot as a garden of herbs*; but *Paleſtine* was a *land of hills and valleys, and drank water of the rain of heaven*, Deut. 11. 10, 11.

So that if an Earth moſt *comely* and decent in it ſelf, and alſo moſt *Uſeful* and convenient for Men; may moſt properly be ſaid, to be *laid in meaſures*, and to have had *the line ſtretched upon it*, or the Rule applied to it (as queſtionleſs it may) than the *preſent* Form of the Earth, may challenge this Text more juſtly to it ſelf, than the *other* could do, had it ever been.

And however the Architecture of *that*, is preſumed to ſurpaſs the Architecture of *this*; yet one thing may here be remarked concerning it, That the Holy Man's Language does but *indifferently* ſute it. For to talk of *Foundations*, in ſuch a *Circle*; or of a *Corner-ſtone*, in ſuch a ſpherical *Arch*, as the primitive Earth is conceived to be; ſounds but harſhly.

The Sixth Place conſiſts of the 8, 9, 10, and 11*th* Verſes of the ſame Chapter, where GOD continues his Interrogatories thus, *Or who ſhut up the Sea with Doors, when it brake forth as if it had iſſued out of a Womb? When I made the Cloud the garment thereof, and thick darkneſs a ſwadling band for it, and brake up for it my decreed place, and ſet bars and doors. And ſaid, Hitherto ſhalt thou come but no farther, and here ſhall thy proud waves be ſtaied.* Which Period the *Theory* would have to be underſtood, of the breaking forth of the Sea, at the opening of the Abyſs; but the Context allows it not. For that plainly ſignifies, that what the Sea is here ſaid to do, and what is ſaid to be done to that, was tranſacted in

in the beginning; when the Foundations of the Earth were faſtened, and the corner-ſtone thereof was laid, and the morning Stars ſang, *&c.* And therefore when the *Theory* would put a difference (in reſpect of time) betwixt the foregoing (4, 5, and *6th*) Verſes, and thoſe laſt ſet down; ſo as to make the Queſtions in the former Verſes, *proceed upon the Form and conſtruction of the firſt Earth*; and thoſe in the latter, *upon the demolition of that Earth, the opening of the Abyſs, and the preſent ſtate of both*: what it ſays, is *gratis dictum*, and the diſtinction groundleſs. Yea, it ſeems not only to be applied without grounds, but with force and violence; for the Context intimates no ſuch matter, but rather the contrary. It runs on in a direct *ſeries* of Queries, without giving the leaſt hint, that any of the Particulars touching which they are made, were of later date than others. And that the firſt *ſet* of them, relate to things as ancient as the Primitive Earth's Production, the *Theory* owns; and therefore why ſhould not the other too?

To which add, when the Sea brake forth at the time of the diſruption, it could not be ſaid to iſſue as out of a Womb, ſo properly, as out of its Houſe (where it had dwelt above Sixteen hundred Years;) for a Womb is the place where a thing is conceived and brought into being, which before *was* not. But theſe Waters were preexiſtent to the incloſure of the Abyſs, the Womb which held them; yea againſt the order of Nature, they were contributive to the being of it, as they were the *baſis* whereon the Firſt Earth was built. So that the place of the Abyſs falls in but ill with the notion of a *Womb*,

Womb, in reference to theſe Waters; And conſequently they could as ill be ſaid to iſſue from thence *as out of a Womb*. And then the *Darkneſs* at the Diſruption was not ſo *thick*, nor ſo much a *garment* or *ſwadling band* to the Sea, as darkneſs was at the Creation. Yea, the truth is, it could then be no garment or ſwadling band at all for the *Sea*, but only for the *Flood*. For by that time the tumultuary Waters of the Deluge, were quietly retired into the *decreed place*, and became a *Sea*; the Sky was cleared up, and the darkneſs gone. Nor could it ſo properly be ſaid to be *ſhut up with Doors*, and to have *Bars ſet upon it* then, as to be infranchized or ſet at liberty. For thoſe Doors and Bars which ſhut it up, and made it faſt in a cloſer ſtate before the Diſruption, were then all broken down and thrown open for ever, and it was put into a condition of far greater freedom than it formerly had; its preſent ſettlement, being perfectly a ſtate of enlargement to it.

But now turn the words to the ſenſe of the Old *Hypotheſis*, and (beſides that they keep time exactly with the Context) how patly do they fall in with it? For when on the Firſt Day, GOD (together with the Earth) made the Water of the Sea; as *it brake forth* into being, *as if it had iſſued out of a Womb* indeed, becauſe it juſt then guſhed out of the *Womb* of *nothing*, into Exiſtence: and as he then *made the Cloud the garment thereof, and thick darkneſs a ſwadling band for it* in a fuller ſenſe; for *darkneſs was then upon the face of the deep*, Gen. 1. 1. and that darkneſs for certain moſt *thick*, there being then neither Sun nor Light: ſo on the Third Day, when he brake up Chanels for it, he might

might well call them *His decreed place*, and declare that he had beſet it with *Bars and Doors*; becauſe by his command the Waters were gathered off the ſurface of the Earth, where was their firſt and natural ſituation, and ſhut up in ſuch Receptacles, and with ſuch a confinement, as they would never have withdrawn into of themſelves; but would always have remained in their original diffuſion over the whole Terreſtrial Globe. And that this ſhutting up of the Sea in its *decreed place*, was a thing done in the beginning, and not at the time of the Flood; is evident, *Prov.* 8. 29. where GOD's giving his Decree to the Sea that it ſhould not paſs his commandment; and his appointing the foundations of the Earth: are made to be Synchronals.

But from the laſt Verſe of the Quotation, *Hitherto ſhalt thou come and no farther, and here ſhall thy proud waves be ſtayed*; an objection is raiſed againſt the uſual expoſition of the Place. For that *ſentence* * Page 89. *ſhews* (ſaith * the *Theory*) *that it cannot be underſtood of the firſt diſpoſition of the Waters as they were before the Flood, for their proud waves broke thoſe bounds whatſoever they were, when they overflowed the Earth in the Deluge.* I anſwer, If they did ſo, yet that argues not but the words may ſpeak the diſpoſition of the Waters before the Flood, according to the common interpretation of them; for that Inundation was by GOD's ſpecial appointment. And when he aſſigned to the Waters the place of their abode, he did not intend to fortifie them in it againſt his own Omnipotence, or to deveſt himſelf of his Sovereign Prerogative of calling them forth when he pleaſed. And when they paſſed the bounds he ſet them, ſo long as they did it not by any force of their

their own, but meerly by his powerful order or providential act; this their Eruption and ſpreading Overflow, cannot be lookt upon as a breach of that Law, or thoſe Limits he preſcribed them. It was only the marvellous effect of an extraordinary Cauſe; and a particular Exception of GOD's own making, to the general and ſtanding Rule of his Providence. Juſt as *Enoch*'s, or *Elijah*'s Tranſlation was, to the univerſal and irrevocable Sentence of Death. That may be one anſwer in defence of the ancient *Hypotheſis.*

But then, to the *Theoriſt*, I may give in this for another: The proud Waves of the Sea did never paſs their bounds to make the Deluge. The great Deep, or the Fountains then broken up, had no relation to the Sea; I confeſs this implies that the Flood is to be explained by a new *Hypotheſis*; but if we can but bring in ſuch a one, as may be as juſtifiable as the *Theory*'s is (which we ſhall endeavour to do) we need not concern our ſelves farther about it.

The laſt place is *Prov.* 8. 27, 28. *When he prepared the Heavens, I was there; when he ſet a compaſs upon the face of the Deep: when he eſtabliſhed the Clouds above, when he ſtrengthned the fountains of the Abyſs.* Whence is inferred, * *So there was in the beginning of the World, a Sphere, Orb, or Arch, ſet round the Abyſs*, which is preſumed to be no other than the firſt *habitable Earth.*

* Theor. p. 90.

But this is a ſenſe far fetcht to ſerve the turn of an *Hypotheſis*, when there is a nearer at hand will do much better. For by the *Compaſs* ſet upon the face of the Depth, is meant no more than thoſe bounds wherewith GOD encompaſſed (not the *Theory*'s

Abyss, but) the *open Waters*. The HOLY GHOST (who is the best Interpreter of his own Writings) expounds it so by a paralled Text in *Job*, *He hath compassed the waters with bounds*, chap. 26. ver. 10. Take it in the Original, and it speaks our *Solomon*'s meaning to the full חוג חק על פני מים *terminum circinavit super faciem aquarum*; *With a pair of Compasses he set a boundary upon the face of the Waters*. Not upon the face of the *Deep*; so it might have been catcht at, and construed an *Arch* upon the *inclosed* Abyss: but upon the face of the *Waters*. And this *Compass* was extant in that state of Nature, where were *Thunders*, and *Waters in thick Clouds* (as the Context shews) neither of which *Phenomena's* could be contemporary with that Arch or Orb which the *Theory* contends for. And then it was to last *until day and night come to an end*. So that if *Solomon*'s meaning be the same with *Job*'s; the *Compass* he mentions as set upon the face of the Deep, must be standing still. And so it cannot be that Arch which the *Theory* would perswade it was, because that was down long before *Job*'s or *Solomon*'s time. And yet that these two great Men (both *Kings*, as some think) did intend the same thing, the *Theory* * acknowledgeth. And that חק does here signifie a *Boundary*, may well be inferred from what follows in the next Verse, *when he gave to the Sea*, חקי, *his decree*; which the *Targum* renders, תחומה *his boundary*. Or if the Phrases used by *Solomon* and *Job* suite not so exactly with the Waters as encompassed with *Earthly* bounds; yet they are very applicable to them, as they are encompassed with the *firmament* of Heaven. For *that* is set as a Sphere or Orb, as an Arch or Circle

* *Idem vellet hæc duo loca Salomonis & Jobi, indubium est*, p. 256.

Circle *upon the face of the Deep*; and ſhall continue [illegible] *until the conſumption of light with darkneſs*, according to the Holy Man's expreſſion. And this the old *Chaldee* Tranſlation falls in with, while it ſays, GOD ſet the *firmament* upon the Waters. And ſo does *Eugubinus*, who affirms, That the place in *Job*, is to be underſtood *de orbe Cœleſti*, *of an heavenly orb*, † as the *Theory* has noted to our hand; though that he did it, ‖ *parùm philoſophicè*, we have little reaſon to believe, when we read of, [illegible], the *Orb* or *Circle*, the *Sphere*, or *Compaſs of Heaven*, Job 22. 14. † Pag. 257. Lat. ‖ Ibid.

And then by GOD's *ſtrengthening the fountains of the Deep*, is meant his making the Earth ſo compact and ſolid; as that the Springs and Rivers derived from the Sea, ſhould not ordinarily waſh it down, and ſo obſtruct and dam up themſelves. But how on the other ſide, an Arch built over the *Moſaical* Abyſs, ſhould any way *ſtrengthen the Fountains of that*, when not ſo much as one Spring, or River, or fountain *in ſpecie*, did ever flow out of it during its incloſure; is not ſo eaſie to apprehend.

4. Such are the Scripture-Proofs of the aforeſaid Form of the Antediluvian Earth. To take them off, I might oppoſe them by many other Texts: I mean ſuch as are charged with counter-Metaphors; with ſuch Allegorical or alluſive-terms, as carry a ſenſe in them, not only different *from* what is ſuggeſted in the forementioned Allegations; but inconſiſtent *with* it, and repugnant *to* it. I will inſtance but in one; *Who ſhaketh the Earth out of her place, and the Pillars thereof tremble*, Job 9. 6. So that the Earth, which is one

while ſaid to be founded upon the Seas, and eſtabliſhed upon the Floods: and another while to be ſtretched over empty places, and hanged upon nothing: and anon (according to the *Theory*) to be a Sphere, or Circle, or an independent Orb or Arch; is ſaid at laſt to be built upon Pillars. Whence it is manifeſt that the Citations above, are but Tropical or Figurative Schemes of ſpeech; and ſo wide and indeterminate, that nothing of ſtrict and particular ſignification or certainty, is to be lookt for in them, or concluded from them. To do that (though I will not ſay it is to trifle with Scripture) is to make it ſpeak what it never meant.

It is ſaid of GOD, in the cited Text, That *he ſhaketh the earth out of her place.* Which had it been hit upon, and that way applied, would have been as notable an evidence for the Earth's changing her ſituation in the time of the Flood (by ſome terrible concuſſion happening to her in her Diſſolution) as any the *Theory* has brought to other purpoſes. And yet we read in * the *Pſalms* that GOD *founded the Earth,* עַל־מְכוֹנֶיהָ *upon its baſis, that it ſhould not be removed for ever.* Though at the ſame time we are told again, *The earth is diſſolved,* Pſal. 75. 3. quite down as it were, and all in ruines (which might have been a Proof of its Diſſolution at the Deluge) even then when it was impoſſible alſo that it ſhould be ſo, becauſe GOD upheld it; for it follows immediately, *I bear up the Pillars of* it. Moſt plain Demonſtration how little of Argument, as to the matter in hand, can be drawn from ſuch χαρακτῆρες, or Tropological forms of ſpeech as theſe, which frequently occur in the ſacred Volume, eſpecially in the *Poetic* Books thereof.

* Pſal. 104. 5.

5. Had

5. Had learned *Tycho* but minded this, and rightly conſidered how the HOLY GHOST does all-a-long deliver himſelf in *Figurative* Expreſſions touching the Earth; he needed not to have ſcrupled the *Copernican* Syſtem of the World, and (falling off from the old *Pythagoric* Hypotheſis) have erected a new one of his own, more intricate and leſs tenable; in tenderneſs to the Sacred Writings. For † *Gaſſendus* gives *that* in, as one of *Brahe*'s Objections againſt *Copernicus*'s way, (and as one reaſon for his inventing and ſetting up his *own*) *quod Sacris adverſetur Literis aliquoties ipſius Terræ ſtabilitatem confirmantibus.*

† *Aſtron. lib.* 3. *cap.* 13.

CHAP.

CHAP. VIII.

1. *A* continual Æquinox *before the Flood, by virtue of the Earth's* Position, *improbable.* 2. *For then that* Position *would have* remained *still, or the* Change *thereof would have been more* fully *upon* Record. 3. Scripture *does not* favour *this* Æquinox, *but rather* discountenance *it.* 4. *It would have kept one* half *of the Earth* unpeopled. 5. *And have hindred the* Rains *at the time of the* Flood. 6. *The* Doctrine of the Æquinox *is against the* Judgment *of the* Learned. 7. *The* Authorities *alledged for the* Right Situation *of the Earth, upon which the Æquinox depends,* Insufficient *to prove it.* 8. Two Queries *propounded relating to the* Æquinox.

1. WE are now (from its *form*) come to the *First Property* of the Antediluvian Earth, namely, a *Perpetual Æquinox* by reason of its right situation to the Sun. By which is meant that the *Axis* of the Earth was always kept in a Parallelism to that of the Ecliptic (as now it is to that of the Æquator.) So that in her Annual motion about the Sun, she was carried directly under the Æquinoctial, without any manner of Obliquity in her site, or declination towards either of the *Tropics* in her Course; and therefore could never cut the Æquinoctial, by passing (as now she is presumed to do) from one *Tropic* to the other. The effects of which her regular position and motion, during the continuance of the same; were an even and unvaried Temperature of the Air; a constant Spring and unwearied

unwearied fruitfulneſs in the Earth; and an uninterrupted tenour in the interchanging viciſſitude of Days and Nights, they being ever of a length. But ſuch a direct ſituation and courſe of the Earth, is a thing very unlikely to have been.

2. One reaſon is this; becauſe then the ſame would have remained until now; or elſe in the World there would have been found a more full account of the Change thereof. For put caſe the Earth did ſhift her poſture, and alſo her Circuit about the Sun, in which ſhe perſiſted till the Deluge. Is it not odd and monſtrous ſtrange, that we ſhould have no more to ſhew for this? and that no better footſteps of its remembrance ſhould be ſeen?

Whenever this Change befell the Earth, as to its ſite and yearly progreſs; it muſt needs have been attended with a notable alteration in the *Tempeſtival* (to ſay nothing of the *Aſtronomical*) face of things. And when they who had eſcaped the common Shipwrack, came forth of the Ark; and beheld how the days did lengthen and ſhorten; and how the Year ran through ſuch variety of Seaſons: and withal felt their Bodies ſo differently affected, being one while parched with Summers heat, and another while pinched with Winters cold; contrary to what they had ever been before: they could not ſurely but relate this ſurprizing Novelty to after-Generations (as a thing moſt wonderful) and they tell it to others, and they again to others: and ſo ſome dark account of it at leaſt, would ſomewhere have been met with, amongſt the broken Records and Monuments of Antiquity, more than now appears. Not to add, That where Providence does

does make ſo conſiderable Changes, and of ſo near and important concern to Men; it does uſually regiſter them, and give fair notice thereof to Poſterity. Thus in a National concern of the *Jews*, there being but one day made *longer* than any had been, we find it diſtinctly recorded in * *Joſhua*, and afterwards confirmed by the Prophet † *Habakkuk*; And therefore had this Alteration been real, methinks it ſhould have been more fully recorded too; eſpecially when ſo fit an occaſion of Chronicling it was offered of old, when the Story of the Flood was committed to writing.

* Chap. 10. Ver. 13, 14.
† Chap. 3. Ver. 11.

There once happened a notable Change in the Planet *Venus* (the *Theory* has remarkt it) remembred by *Caſtor*, and out of him by *Varro*, and out of him by St.* *Auſtin*. And this was ſaid by *Adraſtus Cyzicenus*, and *Dion Neapolites*, two noble Mathematicians, to fall out in the Reign of *Ogyges*. By whom if they meant *Ogyges Priſcus*, who was *Noah*, the Date of the *Cataſtrophe* was about the time of the Deluge. But then if a ſingle Change in one of the Heavenly Bodies was thus noted, and the notice of it ſo plainly tranſmitted to us at ſuch a diſtance: then had a general Change at the ſame time befallen the Heavens, the whole aſpectable Heavens, and the Earth at once; certainly we ſhould have heard ſomething more concerning it than now we do, from the famous Ancients.

* *De Civit. Dei, l.* 21. *c.* 8.

Though when that Planet did (according to the Hiſtorian) change her *colour*, *magnitude*, *figure*, and *courſe*; we need not impute this (as the *Theory* does) to her then preſent *diſſolution*: but rather to the diſpoſition and temperament of the Air, which perhaps will be able to ſolve all the *Phænomena*'s. For grant but *that* to have been full of moiſt Vapours,

Vapours, and of a conſtitution ſo watry, as it never was before nor ſince (which it might very well be, and could ſcarce be otherwiſe about the time of the Deluge) *Venus*, by unuſual refraction of her Beams would eaſily put on a different *hue*, and larger *Phaſe* than ſhe uſed to wear. The ſame Air alſo might alter her *ſhape*, while the humid *medium*, performing the part of a *Teleſcope*, truly repreſented her *gibbous*, *corniculate*, or the like. And then it might put her *Courſe* into ſeeming Diſorder too. For the Air above being unequally thick, and ſubject at times to uneven agitations; as it chanced to be variouſly driven or moved, might fling the Planet into unſteddineſs as to appearance, or into a kind of fluctuating or ſalient Motion in the Eyes of Spectators. And ſo it might ſeem to be (as *Marcus Varro* terms it) *mirabile portentum*; a wonderful monſtrous thing. But that the whole mutation or diſorder which happened to this Planet, is no good Argument of its being juſt then diſſolved; is evident from this Paſſage in the Story which ſpeaks it to have been but *temporary*: *Quod factum ita neque antea, neque poſtea fit*, *It was never ſo before nor after*. And therefore ſtill the more probable it is, that the Air which was then ſo out of order too as it never was before or after, might be the cauſe of all. And why theſe effects ſhould be viſible only in this Planet, there is more to be ſaid than needs be here inſerted. Let me but hint, that if the Moon were then in Conjunction, or near it; *Venus* was the brighteſt Luminary that ſhone by night, and ſo the fitteſt for theſe *Phænomenas* to ſhew forth themſelves in; eſpecially ſhe being ſubject to *increaſe* and *decreaſe*.

But to return, Though *Moſes* did not commemorate this mighty Change, when he had ſo fair an occaſion of doing it, in the Story of the Flood; yet had it really happened to the World, it could not have ſlipt ſo perfectly out of memory, as it has done. For at the time it fell out, there wanted not *one* at leaſt, who was very well able to remark it; and to have given occaſion (by paſſing his Obſervations concerning it to others) to a laſting traditional remembrance of it; I mean *Noah*. And that he was qualified for this, we need not doubt, if what * ſome report be true; namely, That the famous *Atlas* (who for his Skill in Aſtrology is fabled to ſupport the Heavens with his Shoulders) was *Enoch*. For if *he* were ſo eminent in that ſort of Learning, *Noah* might be rarely verſed in the ſame; at leaſt he muſt have been ſo competently inſtructed in it, as to have been capable of leaving a moſt clear account behind him of this marvellous alteration, if it had happened in his time. For Books written by *Enoch*, are reported to have been preſerved in the Ark. And *Origen* affirms, That part of theſe Books, containing the courſe of the Stars, their names, *&c.* were found in *Arabia Felix*. And *Tertullian* avers that he had ſeen and peruſed many Pages of them. And Sir *Walter Raleigh* (no bad Hiſtorian) is ſo far from condemning or ſuſpecting the thing, that he rather vindicates it. Though it is not to be doubted, but into them at length many extravagancies might be inſerted. Now if theſe Books treated of *Aſtronomy*, as *Origen* ſays they did; *Noah* could not chuſe but derive good Skill in that Science, from them. And ſo (by the way) it will be eaſie to conceive how *Abraham* came to ſuch perfection in it, as to impart it to the

* *Euſeb. Alex. Polyhiſt.*

the *Chaldeans*, *Ægyptians*, &c. as by * *Joſephus* he is ſaid to have done. For he being near Sixty Years old when *Noah* died, by living and converſing with him ſo long, he might gain ſo much knowledge in Aſtronomical matters, as to be able to inſtruct thoſe Nations in them. Eſpecially if he addicted himſelf ſo much to the ſtudy of Aſtronomy, as that *that* gave him his name *Abram*; as the Knowledge of GOD cauſed *Alpha* to be put into it, and turned it into *Abraham*. For ſo a Learned * Man has given us to underſtand; That *he purſuing the high Philoſophy of things that happened in the Air, and of thoſe aloft that move in the Heavens, was called* Abram, *which is interpreted,* **Sublime Father.** *But afterwards* ——— *he takes* Alpha *into it, the knowledge of the one and only GOD, and is called* Abraham.

* *Antiq. lib. 1. cap. 8.*

* Οὗτος, μετάρσιον τῆς μὲν τὰ ἄνω συμβαινόντων, καὶ μετέωρον τῆς καὶ ὑπερκόσμιον κινουμένων φιλοσοφίαν μετὼν, Ἀβρὰμ ἐκαλεῖτο. ὅ μεθερμηνεύεται, πατὴρ, μετέωρος. ὕψιστον γὰρ —— προσλαμβάνει τὸ ἄλφα † γνῶσιν τοῦ ἑνὸς καὶ μόνου Θεοῦ, καὶ λέγεται Ἀβραάμ. *Clem. Al. Strom. l. 5. p. 549.*

Indeed it is not to be doubted but a great deal of the ancient Learning is loſt, as † the *Theory* concludes. And he that obſerves what a multitude of Books are ſaid by *Laertius* to be written by *Xenocrates*, *Theophraſtus*, *Democritus*, and others; of which ſo few are now to be found, will eaſily believe it. But yet this will not ſatisfie as to the deep ſilence of Antiquity touching the *Æquinox* aſſerted, or the change thereof. For other *Theorems* or *Dogmaes* (even far more remote from notice, and of a nature every whit as obſcure or inevident, though of late cleared up) have been plainly delivered by ſome Philoſophers or other; and ſafely handed

† Book 2. Chap. 9.

down to us, either in *their*, or in *other Men's* Writings.

Thus *Pythagoras*, as *Laertius* relates, taught the Earth to be περιοικουμένην, *inhabited round about*: εἶ δὲ καὶ Ἀντίποδας, and *that there were Antipodes*, to whom, τὰ ἡμῖν κάτω, ἐκείνοις ἄνω, *the things under us, were above to them*. A Doctrine heretofore as little approved, as believed; and so ill thought of, that the asserting it has cost some Men dear. To which add what *Plutarch* in the Life of *Numa* remembers; That the *Pythagoreans thought the Earth* οὔτε ἀκίνητον, οὔτε ἐν μέσῳ τῆς περιφορᾶς, *to be neither immovable, nor placed in the midst of the vortex*, or center of the turning Region; ἀλλὰ κύκλῳ περὶ τὸ πῦρ αἰωρουμένην, *but to be hung up in a circle* running *about the fire*, that is, *the Sun*. (The very *Hypothesis* revived by *Copernicus*, and improved by *Des-Cartes*.) And to typifie the Sun's being seated in the center of that Heaven in which he shines; the same *Numa*, says *Plutarch*, built the Temple of *Vesta* in a circular form, and placed τὸ ἄσβεστον, *the fire never to go out*, in the middle of it. *Leucippus* also (as we find in the aforesaid *Laertius*) affirmed, τὴν γῆν ὀχεῖσθαι, περὶ τὸ μέσον δεινουμένην, *that the Earth was carried round*, or rolled about *upon its own* axis. From whom likewise we learn, That *Anaxagoras* was of opinion, ἀστραπὰς ἐκ τρίψιν νεφῶν, *that Lightnings were caused by collision of Clouds*, as also τὴν σελήνην οἰκήσεις ἔχειν, ἀλλὰ καὶ λόφους, καὶ φάραγγας, *that the Moon was habitable, and full of Hills and Dales*. As if *Galileo*'s Glass had been an old Invention, and this Philosopher had known as much of the Moon above Twenty Centuries ago; as *he* discovered of late, and has given the World an account of in his *Sidereus Nuncius*. *Heraclides* also, as * *Plutarch* reports, believed

* *De Placit. Phil. lib.* 2. *cap.* 13.

lieved ἕκαστον τῶν ἀστέρων κόσμον ὑπάρχειν, that *every Star was a World, comprehending in a vaſt athereal ſpace, an Earth,* &c. And ſo thought *Orpheus.*

Now when theſe and the like pieces of Philoſophic Learning, were preſerved in the midſt of that Shipwrack which it ſuffered; it is ſtrange that the Dint of Fate, ſhould fall ſo heavily on this ſingle Notion of a *Perpetual Æquinox*, as to ſink it down to the bottom of Oblivion, and leave us not ſo much as *one clear* Aſſertion of its exiſtence or expiration. For however the *Latine Theory* tells us of * *teſtimonia ſatis illuſtria, teſtimonies clear enough* to evidence the *right Poſition* of the Earth, and conſequently the *Æquinox* depending upon it: yet when we come to examine them, we ſhall find they are but blind and cloudy things, and without all ſolid reaſon for their Foundations. So that upon the whole matter, the Aſſertions concerning the *things aforeſaid*, which are *ſupra nos*, more out of the way (except the *Antipodes*) and leſs ſubject to Obſervation, than the Situation of the Earth, and the Æquinox attending it, and the change of both; are more expreſs and rational, than any of the *Teſtimonies* concerning *Theſe*: Which is ſomewhat ſtrange, I ſay, theſe being *Phænomenas* which of old fell under common notice in way of Experience; whereas the other were never ſo obvious and tried. And the more ſtrange will it ſeem yet, if what was hinted before, be duly conſidered; namely, That *Noah* might be well qualified to obſerve ſo great and remarkable things, and to recommend the Obſervations to his Poſterity.

* Pag. 291.

3. As

3. As for *Scripture*, it is ſo far from favouring this *Æquinox*, that it does rather diſcountenance it. And thoſe words, *Gen.* 8. *ult. while the earth remaineth, ſeed time and harveſt, and cold and heat, and ſummer and winter, and night and day ſhall not ceaſe:* inſtead of any change in the frame of Nature (which the *Theory* would infer from them) intimate the contrary; that things ſtill continued in their former State; and were not out of a more regular and uniform, *then* put into a new and leſs orderly courſe and poſture, than they were in before. For,

Firſt, The words ſeem to look ſo directly the other way, that they can ſcarce be made to caſt an eye on ſuch a ſenſe, without violent Diſtortion of their natural Aſpect. *Noah* was juſt now come out of the Ark; and having ſo diſmal a proſpect before him, ſo black and horrid and amazing a Spectacle, as the utter Deſtruction of all Mankind, excepting himſelf and ſeven more: this might very well damp him extreamly, and fill him with melancholy and ſad Dejection. And then the dreadful apprehenſions of what might yet be behind, or happen again afterwards of the like nature; might ſtartle him exceedingly, and fright him into farther Conſternation. Now to ſupport the good Man under the weight of this double terror and ſolicitude, or to take off its heavy preſſure; GOD here paſſeth a ſolemn Promiſe, that no ſuch Flood ſhould ever drown the Earth any more. And then in Confirmation of this Promiſe, adds, That the yearly *Seaſons* ſhould never thenceforward be interrupted; which they certainly muſt be, in caſe of ſuch another univerſal Deluge. That this was the occaſion and full ſcope of theſe words,

words, * *Joſephus* atteſts with advantage on our ſide; For he ſays, That *Noah* (upon his coming out of the Ark) *fearing leſt the Earth ſhould every year be overflowed, offered burnt ſacrifice to* GOD, *beſeeching him that hereafter he would entertain the* ancient *order*, &c. To which requeſt of his, what more gracious or ſatisfactory anſwer could be returned, than in the words recited? Where GOD condeſcends to give him aſſurance of what he deſired, by ingaging, That *while the earth remaineth, ſeed time and harveſt, and cold and heat, and ſummer and winter, and night and day ſhall not ceaſe.* Where *Summer* and *Winter* are mentioned, as things well known to the Patriarch, and he makes no enquiry into the *meaning* of them, as having been familiarly acquainted with them.

* *Antiq. l.* 1. *c.* 4.

Secondly, GOD here promiſeth to *Noah*, in behalf of Mankind, That there ſhould be *Day* and *Night*, as well as *Summer* and *Winter*; yet Day and Night were certainly before the Flood; and if the promiſe of *their* continuance does not hinder but they were before; ſo it argues not but that *Summer* and *Winter* were ſo too. Yea, ſince *Summer* and *Winter* are here ſettled upon the new or recovering World, in conjunction with *Day* and *Night*, which had their alternate beings ever ſince the Creation; it is a good evidence that theſe *Seaſons* had the ſame. And the reaſon why both were now enſured, is, becauſe both were intermitted; the Rule of Day and Night, having been broken for a while, by continual darkneſs; as well as the Regularity of the Seaſons (for that fatal Year) by the prevailing Waters. To which add,

Thirdly,

† Gen. 1. 14. Thirdly, That † the *Lights in the Firmament of Heaven*, at the ſame time that they were appointed to *divide the day from the night*, were moreover appointed for the *Seaſons* of the Year; for ſo מועדים there ſignifies. And therefore thoſe Birds that come in the *Spring* and go away in the *Autumn*; and are in one place in the Summer, and in another in the Winter; are ſaid to *know their appointed times*, or the *Seaſons* of the Year, *Jer.* 8. 7. and the Prophet expreſſeth them by the ſame * word that *Moſes* did. But,

* מועדות.

Fourthly, There is annother thing, wherein Scripture checks with this *Æquinox*; and that is the effect of the Divine Malediction denounced againſt the Earth. Upon Man's rebellious defection or Apoſtaſie from GOD, he curſed the Ground for his ſake, *Gen.* 3. 17. Whereupon it became naturally barren of good things neceſſary to Life; and fruitful in uſeleſs and offenſive Products. But in caſe there were ſuch an Æquinox, it will be hard to conceive how this ſhould be; for that Æquinox would have kept the Heavens in a ſtanding unvaried poſture; and the ſtability and unchanged influence of the Heavens, would have continued the Air in the ſame benign Temperature. And the Air being ſtill, and warm, and balmy; that rich and fat Earth would have been flouriſhing and fruitful, pleaſant and *Paradiſiacal* (as the *Theory* ſuppoſes it) a long time after *Adam* fell. So that where could be barrenneſs? Or how did the Curſe of GOD take place? To ſay the Earth grew dry and barren at laſt, for ſome ages before the Flood, would be no anſwer, or at leaſt no ſatisfactory one. For beſides that the heavy Curſe was preſently to fall as a Puniſhment upon *Adam*; ſo late a barrenneſs would

would have been the effect of time and nature; the unctuous juices of the primigenial Soil, which made it a great while ſo vital and vegetative, being at length exhauſted. And therefore this barrenneſs could not be imputed to the Curſe of GOD, becauſe it would certainly have come on in the meer courſe of things, though Man had perſiſted in his original purity, and had kept the Crown of integrity always upon his head.

Laſtly, There is a Paſſage in the Holy Writings, which ſeems to evince, That the *Air* in Paradiſe, had an *Intemperature* ſent into it (perhaps the fruit of the Curſe now mentioned) about the time that our Firſt Parents ſinned. And this again implys, That there was no ſuch Æquinox. The Paſſage relates to our firſt Parents, and occurs, *Gen.* 3. 7. Where it is ſaid of them, That *they ſewed fig-leaves together* (or * *fitted* them together, as the *Syriac* reads it) *and made themſelves*, חגרת, *things to gird about them.* Now why did they do this? It is commonly ſaid, *That they might cover their nakedneſs, whereof they were aſhamed.* But this ſeems not to have been the reaſon, at leaſt not the whole reaſon of the thing. For firſt, Scripture ſays nothing of it expreſly; That does not declare that they did thus to hide their ſhame. Secondly, What ſhame need there have been upon account of nakedneſs betwixt Husband and Wife, when there were no other People in the World? Thirdly, While they ſtood, it was ſaid of them, That *they were both naked, the man and his wife, and were not aſhamed*, Gen. 2. *ult.* And ſurely when they were *innocent*, they ſhould have been moſt *modeſt*; and their modeſty

* So תפר properly ſignifies, *Job* 16. 15. and *Ezek.* 13. 18. For who ever *ſewed* Sackcloth to his own Skin? or to other Mens Arm-holes?

ſhould have made them moſt aſhamed of their nakedneſs *then*, had there been ſhame in it. And therefore it is probable that the *Perizomata*, things to put about them, were made upon *another* ſcore; namely, To defend them from the *intemperate Air* of the *Edenical* Regions. And this was as much as they at preſent could do for themſelves. But then afterwards (which helps to confirm our ſenſe) we find that *the LORD GOD made them coats of ſkins and cloathed them*, Gen. 3. 21. Which were to be a better defence ſtill againſt the aforeſaid Inconvenience. So *Lyra* concludes, That they were cloathed with Skins, *(a) becauſe they wanted a covering againſt the* Intemperature of the Air. I confeſs he ſpeaks of the Air in *that* place *ad quem erant ejiciendi, into which they were to be caſt forth.* But let it be ſo: ſtill it will fight as much againſt this Æquinox; and imply or infer what certainly overthrows it; that is, an Air *intemperate* in the habitable Regions of the firſt Earth.

(a) *Quod indigebant tegumento contra intemperiem aeris.*

And (by the way) let none wonder, That GOD, by his Angels, ſhould ſtoop to ſo mean a work, as the cloathing of *Adam* and *Eve* with Skins. Let us but ſeriouſly think what diſparaging things our REDEEMER JESUS the King of Glory, has done and ſuffered in his adorable Perſon, for us forlorn and moſt unworthy ſinners; and we ſhall ceaſe to marvel at this leſſer condeſcenſion of the INFINITE MAJESTY, though it was exceeding great. Yet had it not been more upon the account of *warmth*, than *covering their nakedneſs*; ſuch Coats need not have been made them: their own Fig-leaves would have been ſufficient for that uſe. And thus Scripture does plainly diſcountenance

diſcountenance this Æquinox, rather than favour it in the leaſt meaſure.

4. But farther yet. If the Earth always wheeled about the Sun, in a *Right Situation* to him; the Terreſtrial Globe, in one Hemiſphere of it, muſt have been *unpeopled*; becauſe there could have been no eaſie Paſſage, no way of poſſible acceſs to it. For grant *Adam* to have been planted on *either* ſide of the *Torrid Zone*; how ſhould *he*, or *his*, have gone through it to the *other*? It would have been ſo terribly heated by the roaſting Sun, that no Mortal could have travelled over it. Conſider but the *breadth* of this Zone: According to the Ancients (who ſtretched it from one *Tropic*, to the other) it was about Seven and forty Degrees wide; that is, near Three thouſand Miles. But yield it to have been but *half* ſo broad, and what Men could ever have marched over it? For as under their feet there would have been vehemently hot and ſcalding Sands: ſo the ſcorching fury of the glaring Sun, would have beat intolerably upon their Heads. And then what ſhould have guided them through this burning Tract, where was nothing of Path, or Way-mark to be ſeen? Suppoſe they had the Direction of Stars by night; yet who, or what ſhould have led their Caravans by day? And yet had they journied without ſure conduct, whither might they have wandred? and to what length might they have ſpun out their rangeing Progreſs, at the ſhorteſt too long and tedious to be born? Eſpecially if we conſider, that in thoſe their Travels, they could have met with no manner of ſhelter or refreſhment: No, not ſo much as with a Grove, or a Tree; with a Lake, or a River; with one

poor Fountain or Spring of Water, or a ſingle puff of freſh and cooling Air. And ſay the drieſt burningeſt part of this Zone, had not been above Five hundred Miles over; yet who durſt have thought of venturing through it, as not knowing its extent? And who that had advanced a few Furlongs into it, could have been able to have gone forward, or to return alive? None will be ſurprized at this, that have a right Notion of the nature of this Region; or of the exceſſive degree of its raging heat. The *Theory* ſpeaks it in theſe words, (which, all circumſtances weighed, carry no *Hyperbole* in them) * *It was a wall of fire indeed, or a Region of flame, which none could paſs or ſubſiſt in, no more than in a Furnace.*

* Pag. 257.

Now if *Adam* were ſeated at firſt in the Southern Hemiſphere of the Earth, as the *Theory* holds, then how could *he*, or any of his Off-ſpring, have removed into this Northern one? there being ſuch a fiery Partition betwixt them. Yet we are told of Providence's † *tranſplanting* Adam *into this Hemiſphere, after he had laid the Foundation of a World in the other.* But that *Adam* in any ordinary Providential way (and no extraordinary one is mentioned) ſhould croſs *a wall of fire* or *a Region of flame* (we know not how many hundred Miles broad) *which none could paſs or ſubſiſt in, no more than in a Furnace*; may juſtly be concluded a thing impoſſible. And then equally impoſſible it was, that this Hemiſphere of ours, ſhould ever be peopled by *Adam* or his Progeny before the Flood.

† Pag. 371.

To ſay that GOD led *Adam* through this Mediterranean fiery Zone (*the* * *Barrier betwixt the two Hemiſpheres, which nothing could paſs either way*) as ſoon as he had ſinned; and ſo very timely, that it

* Theor. pag. 233.

it was not as yet grown hot and burning; might be a useful suggestion in the case, were it not perfectly foreſtalled and quite ſhut out, by what was ſaid before; namely, That *Adam* was not tranſplanted into *this* Hemiſphere, till *he had laid the Foundation of a World in the other.* Which ſuppoſe to have been done in *Twenty Years* time (as it could not well be done in leſs) yet in that interval, the fire would have been ſo kindled in the Torrid Zone, as to have made it too hot a Climate for him to have gone through.

If in this our Land we have no Rain for eight or ten weeks together in a Summer, we ſee how lamentably the Ground is ſcorched, and how the ſurface of it is turned as it were into a meer Turf: and yet all this while the Sun is not perpendicular to us, by two or three thouſand Miles. But how inconceivably hot then muſt the middle circumference of the Firſt Earth have been, ſuppoſing it ſubject to his perpendicular Beams, not only for ten weeks, but twenty years together: and no one Cloud to have overſhadowed it, and no drop of Rain to have fallen upon it, all that while?

It is ſaid to have been the Opinion of *Athanaſius*, and *Ephrem Syrus*, That Paradiſe, into which *Adam* was put, lay beyond the Ocean: and that he wading through it, made towards the Country where he was formed; and at length dying there, was buried in *Mount Calvary*. Upon what good grounds this conceit was built, I know not: but by no means can it eſcape the Cenſure of abſurdity. Yet the vaſt Ocean it ſelf might as well be fordable to the firſt Father of Mankind; as this glowing Zone, paſſable. And therefore the difficulty of getting through that Ocean, was one thing

thing that induced St. *Auſtin* to follow *Lactantius*, and the Ancients generally, in denying *Antipodes*. For in their Judgment an immenſe Ocean begirt the Earth (after the manner this Zone is ſuppoſed to have done) and parted our Northern from the Southern Hemiſphere. For which reaſon, the good Father deeming it impoſſible, that the Ἀντίχθονες, or Inhabitants of that ſide of the Earth which is oppoſite to ours, ſhould ever ſpring from the ſame Stock with us, and be of *Adam*'s Race; he fairly concluded that there were no ſuch.

* *Nimis abſurdum eſt, ut dicatur aliquos homines ex hac in illam partem Oceani immenſitate trajectâ navigare, ac pervenire potuiſſe.* Civit. l. 16. cap. 9.

* *It is too abſurd to ſay that any Men could out of this, get into that part* of the Earth, *by ſailing over the huge Ocean: as alſo* it would be to ſay, *That Mankind was founded there, of that firſt Man*, Adam. And therefore, by the way, how could St. *Auſtin* (if conſiſtent with himſelf) place Paradiſe in the Anti-hemiſphere, or Continent oppoſite to ours (as † the *Theory* underſtands he did) when he thus expreſly declares it to be his Judgment, That Mankind was not propagated there, and could not be tranſported from hence, thither?

† Pag. 256.

5. Again, Had the Earth held ſuch a *Right Situation* to the Sun; it would have put by the Rains, which helpt to raiſe the Flood. I confeſs it is granted, That at that time, * *the rains fell, forty days and forty nights together, and that throughout the face of the whole Earth.* And this is but a certain truth, and ſo a neceſſary conceſſion. But then it is more than the *Hypotheſis* can bear; which makes Rain impoſſible (while the firſt Earth ſtood) in any other place but the Frigid Zones. And therefore

* Theor. pag. 98.

therefore to admit such *general* Rains, is to desert or overthrow the *Hypothesis*; and to suppose the Situation of the Earth changed, before it was so.

So incompatible were Rains to the first order or constitution of Nature, as fixed by the *Theory*; that a Particular Hydrography was calculated by it, to serve the prediluvian Age with Water. But then the same System or Frame of Nature, which rendred that World so impluvious all along, would have done so at the time of the Flood likewise. Yea, in that critical juncture, when Rains were most useful; it would have taken most place, and made them least plentiful. For then the Earth it self would have been hottest and driest, and the Subterraneous Abyss most exhausted.

Nor can these general Rains be pretended to come from the disruption of the Abyss; as if the fall of the Earth had caused such extraordinary commotions in the Air, or convulsions of its Regions, as made them every where to pour down Waters. For * the *Theory* will have the Rains to be antecedent to the disruption. *I do not suppose the Abyss broken open till after the forty days rain.* But then this is most directly against Scripture again; for that plainly affirms the contrary; that the Fountains of the great Deep, and the Windows of Heaven were both opened upon *one* day, *Gen.* 7. 11. *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.* So that in the same year of *Noah*'s Life, and in the same Month of that Year, and on the same Day of that Month; the Fountains below, and the Windows above, were both set open; that the

* *Ibid.*

the Waters iſſuing out of both might raiſe the Deluge.

6. Let me add, in the next place, That it is a known Queſtion, that has been moved by Writers of all ſorts, Ancient and Modern, *Jewiſh* and *Chriſtian*, Divines, Hiſtorians, Chronologers, *&c.* at what time of the year the Flood came in. *Joſephus* (for inſtance) will have it to happen in *Autumn*; others in the *Spring*; and they give their reaſons for it. The Queſtion does manifeſtly proceed upon inadvertency; their not minding that when it was *Spring* in one part of the World, it was *Autumn* in another. And the like Queſtion is put by Writers, and bandied among them, touching the Creation; at what time of the year that great Work was done. But ſomewhat more improperly, there being no Seaſons of the year, before the Creation. Now this being the general Judgment of the Learned; *That the year had Tempeſtival Changes, from the beginning*, even the ſame that it has now (as theſe Queſtions import:) from hence it may be inferred, that they never dreamt of this Poſition of the Earth, or a Perpetual Æquinox; but were all of the contrary perſwaſion, or common Opinion.

7. As for the *Authorities* that are made uſe of to eſtabliſh the Doctrine we are upon; if they be examined, they will hardly be found to ſpeak home in the caſe. For though in the *Contents* of the *Tenth Chapter* of the *Second Book* of the *Latin Theory*, it be thus declared; * *the laſt Article concerning the right Situation of the firſt Earth, is eſtabliſht by the ſentences of Philoſophers*: yet if their

* *Articulus ultimus de ſitu recto telluris primæ — Philoſophorum Sententiis — ſtabilitur.*

their Sentences alledged in that Chapter be well considered; they will appear to be too weak and insufficient. I shall set them all down fully, to avoid suspicion of perverting or misrepresenting them.

The first is taken out of *Plutarch*, and delivered by him, as the joint Opinion of two ancient Philosophers. *(a)* Diogenes *and* Anaxagoras *think, that after the World was constituted, and living creatures were brought forth out of the Earth, the World in a manner was inclined towards its Southern part, of its own accord. And that this perchance was done by providence, that some parts of the World might be inhabited, and others not, by reason of cold, heat, and convenient temperature.* But this will do the *Theory* little service, it rather fights against it; For the *Inclination* here, is said to be made by Providence, that some of the Worlds parts might be οἰκητὰ κατ' εὐκρασίαν, *habitable by reason of a good temperature.* Which agrees not with the *Theory*; for that holds the World to have been of the best temperature, before the Earth was inclined; insomuch that it knew no Season but Spring And what then could mend its habitableness? Yet in order to *that*, the Earth was inclined, as the Citation intimates. And when in the Judgment of these Philosophers, the inclination of the Earth was to conduce to, or improve its habitableness; and according to the Tenor of the *Theory*, it would rather have been an hindrance or disadvantage to the same: it is apparent that this Allegation does rather cross, than confirm the *Hypothesis*.

(a) Διογένης καὶ Ἀναξαγόρας, μετὰ τὸ συστῆναι τὸν κόσμον, καὶ τὰ ζῶα ἐκ τῆς γῆς ἐξαχθῆναι, ἐκλιθῆναι πως τὸν κόσμον ἐπὶ τὰ αὐτομάτου εἰς τὸ μεσημβρινὸν αὐτοῦ μέρος, ἴσως ὑπὸ προνοίας, ἵνα ἄμοιρά τινα οἰκητὰ γένηται, ἃ δὴ οἰκητὰ μέρη τὰ κάτω, καὶ ψύξιν, καὶ ἐμπύρωσιν, καὶ εὐκρασίαν. *vid. Theor. Lat. pag.* 291.

In case it be argued, That this *Inclination* might promote or mend the habitableness of the Earth, as it quenched the flame in the Torrid Zone, and reduced its intolerable, to a gentle heat: neither thus can the Passage be drawn to favour the *Theory*. For (say the Philosophers) by vertue of this *Inclination*, some parts of the Earth were to be rendred, ἀοίκητα, *uninhabitable*, and that κατ' ἐκπύρωσιν too, upon the account of vehement *heat*. Whereas this very Inclination, was of necessity to be a qualification, or corrective, or indeed a perfect extinction of all furious burning in the Torrid Zone; as * the *Theory* owns. So that the Authority cited, is so far from establishing the *Theory*'s *Hypothesis* of the Earth's *Inclination*; that it will not be easily reconciled to it.

* *Terrâ autem dissolutâ, & exinde mutato ipsius situ facieq; una desiere Zonæ Torridæ intolerabiles æstus & siccitates.* Ibid. pag. 213, 214.

Nor can it excuse the matter with this Pair of Philosophers, to say that they were blinded here with the common Error, and ran, for company, with those that believed there was a Torrid Zone, when there really was none. For allowing they were so sagacious as to discover this Secret of the Earth's *Inclination*; we must also grant that by the same quick-sightedness they would clearly have discerned, that the effect thereof could not have been, ἐκπύρωσις, a scorching, raging, insufferable heat, about the middle of the Earth; but a certain mitigation or quenching of the same.

The second *Sentence* is that of *Empedocles*, which occurs in the same Chapter of *Plutarch*: * *Empedocles* teacheth, *That the Air giving way to the force of the Sun, the North inclined, the Northern parts*

* Ἐμπεδοκλῆς, τοῦ ἀέρος εἴξαντος τῇ τοῦ ἡλίου ὁρμῇ, ἐγκλιθῆναι τὰς ἄρκτους, καὶ τὰ μὲν βόρεια ὑψωθῆναι, τὰ δὲ νότια ταπεινωθῆναι καθ' ὃ καὶ τὸν ὅλον κόσμον. *Vid. Theor. Lat. pag.* 291, 292.

being

being elevated, and the Southern ones depressed, and this happened by that means to the whole World. Here is a mighty effect produced, without a cause assigned; at least here is *non causa, pro causa*: the assignation of a cause altogether incompetent and not to be understood. For why should the Air yield to the force of the Sun, more towards the South, than towards the North, when his force was equal upon both the Regions at once? For he moving at all times exactly in the midst betwixt them, his influence must be exactly alike upon each: and therefore that it should cause the depression of one more than of the other, is a thing in the dark and unintelligible. But say the Sun had had power to displace the Earth, and by sinking one Pole of it, through such a *cession* of the Air, to have raised the other: yet then that this cession should not be in the Air, nor consequently this dislocation of the Earth till the Flood happened; is not to be thought. And therefore *this* Sentence favours not the *Theory* neither; for *that* has positively determined the time of the Deluge to have been the juncture of the Earth's declension or * *dislocation*: Whereas if the Sun had been the cause thereof, by working a change in the Air conducive thereunto; it must have been accomplisht very long before.

* Pag. 186, 195.

The next *Sentence* is *Leucippus*'s, thus delivered by *Laertius*, *(a) That the Sun and Moon are subject to* Eclipses *long of the Earth's inclining to the South. And that the Northern Regions are always Snowy, Frosty*, and Icy. But by *Plutarch* thus, *(b) Leucippus* was of the mind, *That the Earth verges towards*

(a) Ἐκλείπειν δὲ ἥλιον καὶ σελήνην, τὴν κεκλίσθαι τὴν γῆν πρὸς μεσημβρίαν. Τὰ δὲ πρὸς ἄρκτον ἀεί τε νίφεσθαι καὶ κατάψυχρα εἶναι καὶ πήγνυσθαι. *Vid. Theor. Lat. pag.* 292.

(b) Λεύκιππος, παρεκπεσεῖν τὴν γῆν εἰς τὰ μεσημβρινὰ μέρη διὰ τὴν ἐν τοῖς μεσημβρινοῖς ἀραιότητα, ἅτε δὴ πεπηγότων τῶν βορείων διὰ τὸ κατεψύχθαι τοῖς κρυμοῖς, τῶν δὲ ἀντιθέτων πεπυρωμένον. *Ibid.*

the Southern Regions, because of the thinness or openness of them; for while the Northern parts are frozen with cold, the opposite are hot. To take off this, we need but reflect on what has been said already; for how could the Southern Pole of the Earth dip into the Air, by reason the Air at that Pole was *hotter* and more rarified, than it was at the Northern Pole, when the Sun cut his way most evenly betwixt both the Poles? Or if it could have been so, yet then the Earth must have lost its regular Position, and the Equinox have been turned out of being, many hundreds of years before the Deluge came; which is utterly inconsistent with the *Theory*.

Democritus his Judgment also is brought in, in these words; *(a) The Southern part of the ambient Air being the weaker, the bulky Earth did therefore incline that way. For the Northern Regions being evenly, but the Southern unevenly tempered; thence it was, that accordingly it sagged down, where it abounded with fruits and increase.* Here is nothing new, save this, That the Earth abounding most with fruits towards the South, the weight of those helped to bear it downward; and so sway'd it out of its Æquinoctial Site; which in truth is but a vain and unphilosophic Phancy. For first, How could the Earth be more fruitful at one Pole than at the other, when the Soil was alike; and so, alike fertile; and both the Poles were equidistant from the Sun? Secondly, If the Earth had been most loaden with natural Increments, about its South Pole; yet how could these have overset or poized it down, by making it the heavier? For they all proceeding out of

(a) Δημόκριτος, διὰ τὸ ἀσθενέστερον ἶδ τὸ μεσημβρινὸν τοῦ περιέχοντος, αὐξομένην τὴν γῆν κατὰ τοῦτο ἐγκλιθῆναι. Τὰ γὰρ βόρεια ἄκρατα, τὰ δὲ μεσημβρινὰ κέκραται. Ὅθεν κατὰ τοῦτο βεβάρηται, ὅπου περιωνή ἐστι τοῖς καρποῖς καὶ τῇ αὐξήσει. *Ibid.*

of the Bowels of the Earth; She muſt be as heavy before they grew up, as after. Thirdly, If the Earth could have been caſt or ſettled towards the South, by thoſe fruits we ſpeak of; yet ſtill here would be violence done to the *Theory*, by ſhutting its continual prædiluvian *Æquinox* quite out of doors. For the Earth being moſt fruitful at firſt, and conſequently its Products about the Southern parts, moſt copious; That Pole, by their ponderous burthen, muſt have been overpowered in the *beginning*, and the Earth ſunk into that inclining poſture in which now it ſtands.

Having thus taken account of theſe Philoſophers Opinions, before we go farther, let us make a ſhort ſtop here; only ſo long as to remark theſe *Four Particulars*, already hinted.

Firſt, That they of them who are moſt expreſs for the *Inclination* of the Earth, do not deny this *Inclination* to have been from the *beginning*, or very ſoon after.

Secondly, That they do not only not deny this, but implicitly affirm it, by their aſſigning ſuch cauſes of it. For though they be improper and ſuch as never were; yet had they been, and could they have produced the effect at all, they would certainly have done it in the beginning of the World.

Thirdly, That none of theſe Philoſophers, do make the leaſt mention of a continual Æquinox antecedaneous to the Earth's *Inclination*. And in caſe it ſhould be urged, that their very aſſerting the Earth to be inclined, does ſuppoſe it was once in ſuch a Poſition, as was attended with a fixed Æquinox. In way of anſwer it is obſervable,

Fourthly, That there is one Notion, which runs through moſt of their Aſſertions, and ſufficiently proves, that they could never think the Earth held

ſuch

such a Position, as to be capable of a constant and settled Æquinox. For they intimate that the Southern Air was more *thin*, and *weak*, and *yielding*, than the Northern; as being more *temperate* or *warm* than that. But had they believed that the Earth kept a *Right Position* to the Sun; and so had both its Poles equidistant from him; they must withal have believed the Air about both, to have been of the like temperature and consistency.

All which put together, makes it evident, That the cited Testimonies are not *satis illustria*, *clear enough* to do the *Theory*'s business: and that the Article of the *Right Situation* of the Earth (the cause of the supposed *Æquinox*) is not at all established, *Philosophorum Sententiis*, *by the sayings of the* aforesaid *Philosophers*.

But therefore we have not done yet. *Anaxagoras* comes in with a second Attestation, and witnesseth, *That the Stars* † *were moved Tholiformly from the beginning, so as the Pole always appeared about the top of the Earth; but afterwards it declined.* So *Diogenes Laertius* delivers his mind. And this may seem to be somewhat a better evidence for the Earth's changing her Site. But in way of reply it might be noted,

† Τὰ δ' ἄστρα κατ' ἀρχὰς μὲν θολοειδῶς ἐνεχθῆναι, ὥστε κατὰ κορυφὴν τῆς γῆς τὸν ἀεὶ φαινόμενον εἶναι πόλον, ὕστερον δὲ τὴν ἔγκλισιν λαβεῖν. *Vid. Theor. Lat. pag.* 293.

First, That *Ambrosius* the Monk (a good Philologer) who translated *Laertius* into *Latin*; instead of θολοειδῶς, reads θολερῶς, and so it signifies the Stars to have moved unevenly from the beginning; that is, as they do now. But let θολοειδῶς, be the true lection. Yet then,

Secondly, *Aldobrandinus* renders that, *turbulentè*, *unsteddily*. And so makes the Philosopher speak the same sense that *Ambrosius* does, in a different word. But we will go farther still, and suppose,

Thirdly,

Thirdly, That *Anaxagoras* meant, that the Stars were carried about *inſtar Tholi*, *after the faſhion of a* Cupulo (of which kind of Figure was the *Pantheon* at *Rome*, and therefore *Dio* calls that Temple Θολοειδὲς, *Tholiform*) yet then might he not mean withal, that they imitated this Figure in their motion, only ſo far as the κορυφὴ, or Pole of the Earth, by being near to a direct Situation under the Pole of the *World* (not of the *Ecliptic*) would permit it to be done: For the *Declination* he here ſpeaks of, we cannot underſtand ſo well with reference to the Pole of the Ecliptic; becauſe he calls it the Pole *ſimply*, which denotes the Pole of the Æquator. And about this Pole indeed ſeveral Stars or Conſtellations, as the two *Bears*, the *Dragon*, *Cepheus*, *Caſſiopæa*, &c. do move *Tholiformly* at all times: the Pole ſtill appearing about the κορυφὴ, or *top* of the Earth; that is to ſay, about the Pole of it. And that theſe and other Stars thereabouts, *had declined* ſince the *beginning*, he might well be of Opinion; inaſmuch as the *Vertex*, *top*, or Pole of the Earth, might in his time have ſuffered a conſiderable declination from the Pole of the World. According to which declination, the Fixt Stars ſeem to advance in Longitude. Inſomuch that *Aries* hath paſſed into the *Dodecatemorium* or place of *Taurus*, in the *Zodiac*: and *Taurus* into that of *Gemini*, and ſo on. But then this is ſuch a Declination, as does not at all imply, that the *axis* of the Earth was ever in a Paralleliſm with that of the Ecliptic; but only that it was once in a *nearer* Paralleliſm to the *axis* of the Æquator, than *Anaxagoras* found it in his days. And ſo the *Declination* he meant, might be quite different from that we contend about: which Aſtronomy imputes to the wallowing of the Earth, in its annual motion.

If

If this will not satisfie, I have one thing more to offer. Grant that *Anaxagoras* should mean that very Declination, which the *Theory* would have him: yet this truly would contribute little towards the Proof of the thing. For he was a Man as like to be heterodox; as like to broach and maintain false and groundless Opinions, as any of the learned Ancients. This perswasion concerning him, I build upon a wretched Foundation of his own laying: I mean that abominably gross, and shamefully absurd Assertion of his; That an huge Stone by the River *Ægos* in *Thracia*, fell down from the Sun. An extravagance so childish, and ridiculously unreasonable, as might justly give a wound, and a very mortal one, to his Philosophic reputation; and make the World conclude, that as to Skill in Astronomy he did not exceed. *Laertius* remembers this; and tells how *Euripides* his Scholar did hereupon call the Sun, χρυσέαν βῶλον, *golden Glebe*. *Plutarch* also mentions it in the Life of *Lysander*: and assures us that as the Stone was shown for a wonder; so it was venerable and of high esteem. * *Pliny* relates the matter more largely. But in case we should believe it, says he, (that a Stone could descend from the Sun) *farewell the knowledge of Natures Works, and welcome Confusion.* A very proper Reflection or Inference.

* *Nat. Hist. l. 2. c. 58.*

Nor is this to be lookt upon as a meer slip in *Anaxagoras*, or an unlucky error upon which he stumbled by chance. It must be his settled and approved Judgment: and I make it out thus; It is very agreeable to other Notions of his, or to the strain or *genius* of his Philosophy; Witness that strange way he invented, for *generating* the Stars.

Stars. For he thought *that the* ambient æther being of a fiery nature, did by its rapid circumgyration snatch up Stones from the Earth, and by burning them turn them into Stars.* According to the rate of which Philosophy, that Stone of which the Sun was delivered, might possibly be a Star. And to this *Diogenes* very gravely subscribes. For he roundly pronounces, τὸν ἐν Αἰγὸς ποταμοῖς πυροειδῶς κατενεχθέντα ἀστέρα πέτρινον: *That it was a stony Star which fell like fire at the River* Ægos. Which whoever can think, will not stick to credit † *Plutarch*'s Story of a Lion, that in *Peloponnesus* fell down from the Moon: he being flung off thence ὑπὸ ῥύμης, *by some violent agitation* which she suffered. Such was the Philosophy of that Age.

* Τὸν περικείμενον αἰθέρα, πύρινον μὲν εἶναι κατὰ τὴν οὐσίαν, τῇ δ' εὐτονίᾳ τῆς περιδινήσεως ἀναρπάζοντα πέτρους ἐκ τῆς γῆς, καὶ καταφλέξαντα τούτους ἠστερικέναι. Ita refert *Plutarch. de Placit. Phil. l. 2. c. 13.*

† *De fac. in orb. Lun.*

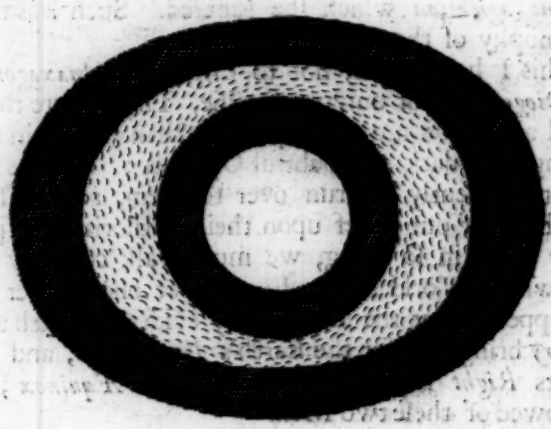
This I have noted, not to disparage *Anaxagoras* or *Diogenes*; but only to signifie, That where they stand alone, or are more positive than others in asserting any dark or doubtful Opinion; we have no reason presently to run over to them, and to lay the stress of our belief upon their Authorities: especially when in so doing, we must walk contrary to the whole World of the Learned at once. Yet so it happens, that the most likely evidence which the *Theory* brings in for the Earth's *Declination*, and so for its *Right Position*, and *Prædiluvian Æquinox*; is borrowed of these two Men.

8. Two Queries shall shut up this Chapter. The first is this, Supposing an *Æquinox* in the beginning of the World, *would it (in likelihood) have continued till the Flood?* For truly even a little matter might alter it; the condition of the primitive Earth considered. Indeed when it was newly formed, the upper Orb of it sat as close to the Abyss as *that* did to the lower Orb. But

in proceſs of time, the Waters of the Abyſs were ſo exhauſted, that betwixt the inſide of this ſuperiour Orb, and the ſurface of thoſe Waters, there was an huge cavity; the Orb we ſpeak of, hanging hollow round the Waters under it. But then it being ſo pendulous, and of ſo oblong a Figure as is here * repreſented; methinks

* See the ſame Figure in the *Latin Theory*, *pag.* 46.

Fig. 3 *Pag.* 186.



it might eaſily have been inclined towards the North or South (long before the Deluge) by ſome preponderancy or over-poize, that might have happened at either of its Poles, and determined it reſpectively. Thus (for

(for inſtance) put caſe that the Waters which fell in the frigid Regions had ſoaked into the Earth more at one Pole than at the other; or had flowed leſs freely (by reaſon of worſe Chanels) from one Pole than the other; or that upon ſome account they had been obſtructed or dammed up by the bordering Inhabitants, at one Pole more than at the other; and by their confined preſence there, had made it ſomewhat heavier than the other: it being in a juſt *Æquilibrium* before (and ſo eaſie to be ſway'd) muſt it not have ſunk immediately at that Pole, ſo overloaded; and receding from the level of its own Orbit, have ſtood in a leering or wry Poſition to the Sun? The Earth's own fruits was able thus to ſettle or draw it down, according to *Democritus*. And therefore it needs not ſeem ſtrange that ſuch an exceſs of Water ſhould do it; weigh it down from a true libration, into an oblique or inclining Poſition. Let us but remember what the great Mathematician, upon no ill grounds, once declared; δὸς πῦ στῶ, &c. *give me but where I may ſet my foot, and I'll remove the Earth*; and what we have ſuppoſed will not look like an improbable thing.

The Second Query is this, Granting there was ſuch an *Æquinox* in the firſt World, *would not the natural day, towards the latter end of that World, have been* **longer** *than in the former periods of the ſame?* For while the outward ſhell or ſphere of Earth, was contiguous with the Abyſs; it ſeems very likely that it was carried about with more celerity, than it could be afterwards, when that contiguity ceaſed, by reaſon the Waters of the Abyſs were exhaled. And in caſe that external *Cortex*, the then habitable Earth, did abate of its diurnal Motion, upon loſing its contiguouſneſs with the

Abyſs it incloſed; and the wider the diſtance grew betwixt them, the ſlower was its rotation; which muſt follow, if the failure of the contiguity we ſpeak of did at firſt retard its gyration: then the days juſt before the Flood, muſt of neceſſity be longer than ever they were in the prediluvian World, ſuppoſing Day and Night be made by the Earth's turning upon its own *axis*. Eſpecially if the Moon came late into the Earth's Neighbourhood. For then ſhe being to be carried about in the exterior part of the Earth's *Vortex*, would have ſlacked its Motion; as an heavy Clogg hanged upon the Rim of a Wheel, makes it turn more ſlowly. Yet that the days juſt before the Flood were of no unuſual length, is evident in the very Story of the Flood; the duration of which we find computed, by Months conſiſting of *Thirty* Days apiece. Whereas had Days been grown *longer*, fewer of them would have made a Month.

CHAP.

CHAP. IX.

1. *The* Oval Figure *of the Primitive Earth excepted againſt, from the nature of that* Maſs *upon which it was founded.* 2. *And from its* Poſition *in its Annual Motion.* 3. *As alſo from the* Roundneſs *of the* Preſent *Earth.* 4. *Which Roundneſs could not accrue to the Earth from its* Diſruption, *in regard that would have rendred it* more Oval *ſtill, in caſe it had been Oval from the beginning.* 5. *Or at leaſt would not have made it* leſs Oval *than it was.*

1. AMong the ſeveral Properties of the Prediluvian Earth, there was none more needful than its *Oviformity*. But as needful as it was, it ſeems a thing improbable. The neceſſity of it, is apparent from its Uſefulneſs: and that was as great as can well be imagined: For it was to be as an *Aqueduct* to the firſt World; or a general Inſtrument of deriving Waters, into all the inhabited Quarters of it. So that without it, according to the Laws of this *New Hypotheſis*, the Earth would have been outwardly but a lump of Sand, and as miſerably barren as any piece of Wilderneſs the worſt *Arabia* has. And yet if we attend to the firſt Earth's Origination, how could it be of an *Oval* Shape?

For a liquid Maſs, having its Center in it ſelf, and being of a Subſtance equally yielding in all its parts, and likewiſe equally compreſſed by an ambient body: muſt of neceſſity be equally extended in all the lines of its circumference; that is, it muſt be exactly

exactly round or ſpherical. For why any piece thereof ſhould thruſt up higher, or ſhoot out farther from the common Center, than the reſt; there can be no reaſon given; Unleſs, according to the *Hylozoic* Philoſophy, we ſhould ſuppoſe there is Αυτοκίνησις, a principle of Life or *ſelf-movency* in matter; which indeed is to exalt it above its capacity, and to give it a property that deſtroys its nature.

And were not theſe the very circumſtances of that Maſs, whereon the Primitive Earth was founded? For,

Firſt, It was *ſelf-centred*; and by vertue of its proper Centre, ſo entirely coherent and united, that no parts of it had the leaſt tendency towards jetting out, or flying off from the whole: but by the Laws of gravity, were all impregnated with the contrary determination, a nitency inward or downward towards the Central Point. And then,

Secondly, It was *Liquid* alſo; and ſo of a yielding temper or conſiſtency. Ready to give way to the lighteſt preſſures, and by a forward pliantneſs, to fall into that Figure, into which the circumfluent Air would faſhion it. For that Element alone (or a thinner than that) but by moving and gently gliding upon it, might eaſily ſmooth it into perfect evenneſs; provided it did but encompaſs it around, and ſo was capable of ſlicking it by a general levigation. And therefore,

Thirdly, It ſwam in ſuch a fluid Element, as did *ſo* environ it, graſping it on all ſides with a ſoft compreſſion. So that during its fluitation in that ſurrounding and gently conſtringent *Medium*, it could not but be of a truly *Globular* Form. Which admitted; the Primitive Earth muſt needs be

be ſo too, and not *Oval*; as being caſt upon this *Globous* Mould.

But to this it is oppoſed, That the Liquid Maſs whereon the firſt Earth was built, was not *quieſcent*. So it *might*, yea, it *muſt* have been truly *ſpherical*: And the *Theory* it ſelf owns as much. (a) *I nothing doubt* ——— but *a maſs of Water will naturally make it ſelf into a ſpherical Figure, about it's own centre; if ſo be it reſts immovable and quiet.* But then it adds; (b) *But in caſe it be turned ſwiftly about its Center, by that agitation it will neceſſarily make it ſelf oblong, and become of a Figure ſomewhat Oval; juſt as when Waters are puſht forward in a Veſſel; or in ſome part of a Sea or Lake, are driven by a Wind toward the Shores; we ſee the Waves ſtretch themſelves out long-ways.*

(a) *Nihil dubito* ——— *maſſam aquæ ſe naturaliter conformaturam in figuram ſphæricam circa ſuum centrum; ſcilicet ſi illa maſſa ſeu globus aqueus immobilis & quietus hæreat.* p. 198.

(b) *Si vero volvatur rapidè circa ſuum centrum, ſe oblongabit neceſſario ex agitatione illa, & deſinet in figuram præter-propter ovalem; ut cùm aquæ in vaſe propelluntur, aut in aliquâ plagâ maris aut lacûs vento agitantur versùs littora, fluctus in longum ſe extendere videmus.* Ibid.

In anſwer to which, let it be confeſſed, That the Liquid Maſs, on which the Earth was raiſed, was rolled about; and that very ſwiftly upon its own Centre. Yet that by vertue of its gyration it ſhould be ſhaped into an Oval faſhion; was not at all neceſſary; nor will the Inſtances brought in, prove it was ſo, there being no parity or juſt proportion betwixt the ſeveral Caſes. For, for Waters to be forced an end by the external violence of Winds (where the impreſſion propelling them is *ſuperficial*, and their motion *progreſſive*;) is a different thing from their circumrotation in one entire *Moles*; where they turn only with a natural and moſt even Courſe, carrying the ambient body (whereby they are circumſcribed and helpt to keep their

their Figure) round along with them. For thus we see, that notwithstanding the Earth turns so swiftly, that every point in its circumference under the Æquator, moves at the rate of fifteen Degrees (nine hundred Miles) an hour; yet the finest Sand upon the surface of the Earth, or the lightest Dust upon the tops of the Mountains, is never dissipated or disturbed in the least, by this whisking circumvolution. Whence we may gather (the case being much the same) that the whirling Globe of Water, was so far from a necessity of growing oblong, by its rotation; that that very thing might contribute to preserving it in a Globular Form.

But therefore let us hear what the *Theory* says further, and more distinctly yet, touching the *Cause* of the *Oval Figure* of that Mass of Water, which was the basis of the primitive Earth. It speaks it fully in these words, (a) *Nor is the reason of this Figure obscure, in a Globe of Water which is moved circularly; for the Mass of Water being much more agitated under the Æquator, than the Waters towards the Poles, where it passed through lesser circles; those parts which were most moved endeavouring to recede from the Centre of their motion, when they could not quite spring up and fly away, because of the Air which lay upon them on every side, nor yet could fall back again as being checked and resisted by that Air: they were unable to free themselves any other way than by flowing down to the sides: for Waters being pent, do flow that way where they find easiest passage; and from*

(a) *Neque ratio hujus figuræ in Globo aqueo circulariter moto, obscura est: cum enim moles aquæ sub Æquatore multo magis agitaretur, quàm aquæ versus polos, ubi minores circulos perageret; partes illæ maximè agitatæ, à centro sui motus recedere conantes, cùm proximas exilire & avolare non potuerint propter incumbentem undique aërem, neque multum refluere sint ejusdem aëris renixu & resistentia, non aliter si liberare valuerint, quàm declivio ad latera: Aquæ enim impediùs quocunque reperiunt aditum & faciliorem motum, ei fluunt; & ex illo defluxu aquarum ad latera, & exoneratione partium mediarum circa Æquatorem, globus aqueus devenirit aliquantùm oblongus.* Ibid.

that

that flowing down of the Waters to the ſides, and diſburthening of the middle parts about the Æquator, the Globe of Water might become ſomewhat oblong. So that the Cauſe of the Oval Figure, in the *Chaotic* Waters, ſeems (in ſhort) to be this. Their diſcharging themſelves, *defluendo ad latera, by flowing down to the ſides* or Poles of the Globe; upon their ſwelling or riſing up (by means of their rapid circular motion) about the Æquator. But granting the Waters did ſwell and riſe thereabouts (which yet would admit of diſpute;) againſt this piece of the *Theory*'s *Hypotheſis*, it may be thus excepted; Either the Waters did flow down to the ſides or Poles of the Globe, till it became Oval; or they did not. If they did not flow down ſo long, the *Hypotheſis* fails, and the watry Maſs could never be Oval. If they did flow down ſo long, then they muſt flow down, till they flowed *down, upwards.* (Pardon the abſurdity of the Expreſſion, the abſurdity of the thing occaſions it.) For the Polar parts of the watry Maſs, as it became Oval, were the higheſt, being moſt diſtant from the Centre. And yet from the Æquator they did *defluere ad latera, flow* DOWN *to the Sides* or Poles. Which that they might do, it was abſolutely neceſſary that the parts about the Æquator ſhould be *higheſt*: elſe the Waters in flowing to the Poles, would have been ſo far from flowing *down*, that contrary to their natures, they muſt have riſen up above their Source. And yet as abſolutely neceſſary again it was, that the Polar parts ſhould be *higheſt* at laſt; otherwiſe the watry Maſs could never have been made of an Oval Figure. And yet if it were made into that Figure, by the Waters flowing *down* (as the *Theory* ſays) from about the

Æquator, to the ſides, or Polar parts; then a *third* thing will be as neceſſary as either of the *two* mentioned; namely, That the Waters (as was ſaid before) ſhould flow *down, upwards*. So that it is as unlikely, that the Maſs of Waters was ever of an *Oval Form*; as it is unlikely that a Contradiction ſhould be true; or that the Element of Water ſhould, *of it ſelf*, perform a motion, which is beyond its power, by being above or againſt its nature. I ſay, *of it ſelf*; for however there might be violence (that of the circular motion) in making it to ſwell about the Æquator; yet when once it was riſen there, it was left to it ſelf, as I may ſay; all farther force was taken off it, and it might follow the duct of its own Principles of *Gravity* and *Fluidity*. And accordingly it is ſaid by the *Theory*, *ſe liberare, to free it ſelf* (from that force which it ſuffered in receding from its Center, or riſing up under the Æquator) *defluendo, by falling off* or *flowing down*; a proper expreſſion of the true *natural* motion of Water. But then if the place it fell or flowed *to*, was higher than that it fell or flowed *from* (as in this caſe it muſt prove, before the watry Globe, by *Defluxion* of its Water, could be made *Oval*) it is evident that the Water by a natural motion, or *of it ſelf*, did perform a courſe againſt its nature. For when it *flowed down* (or is ſaid to do ſo) and according to its own nature ought to have done ſo; in reality, and according to the reaſon of the thing, it *flowed up*. Nor indeed could it poſſibly do otherwiſe, to produce the great effect pretended; unleſs it were poſſible for an Oval body to be higheſt in its *middle* parts. And then truly (but upon no other terms) the watry Globe *might become oblong, ex illo defluxu aquarum*

aquarum ad latera, & exoneratione partium mediarum; from that flowing down of the Waters to the ſides (which the *Theory* mentions) *and the diſburthening of the middle parts* of it.

Now if the watry Maſs, upon which the ingenious *Theoriſt* founds the firſt Earth; could not be made *Oval*, in the way he has invented: then neither could that Earth be of an *Oval Figure*, it being bound to put on the ſame ſhape which the Water had.

2. Very improbable it is alſo that the firſt Earth ſhould be Oval, conſidering its Poſition or Direction in its Annual Motion. For that was ſuch as could not well conſiſt with its Oval Figure. In it, its Poles are ſaid to have pointed always to the Poles of the Ecliptic: and ſo it would have been directed not unlike to Ships ſwimming ſide-ways. Now put a Ship, which is an Oval body, into the ſmoothest ſtream imaginable, and lay it croſs that ſtream; and ſee how long it will keep in that Poſition. Will it always hold it? No, nor for any conſiderable while: but by degrees will quickly wind and fall in to ſwim long-ways with it; and continue moſtly in that poſture, as ſuiting beſt with its own ſhape and the courſe of the Waters. And truly that an Oviform Earth ſhould lie croſs-ways in the æthereal Chanel, and be carried round the Sun for Sixteen hundred years together; and not change its ſite in compliance with the tendency or ſtream of it; ſeems very ſtrange, if not impoſſible. Eſpecially when that Earth was thin comparatively, and hollow like a Shell; and ſo more light, and ready to verge or be drawn aſide from its ſuppoſed primitive ſituation.

The Preſent Earth, though generally allowed to be of a ſpherical Figure; and alſo of a ſolid compoſure throughout (unleſs at its Centre;) and likewiſe (according to the *French* Philoſophy) to be held by a particular hand of Nature, in its inclining poſture (which muſt be more eaſie to be kept by a *round Earth*, in the *Medium* which carries it; than a *Right Poſition*, by an *oblong* one:) is yet ſubject to wallowings in its Annual Motion. And how then can it be thought, that the Firſt Earth, which was oblong, and had not that hand to hold it ſteady; could preſerve its *axis* in a conſtant paralleliſm to the *axis* of the Ecliptic, till the time of the Flood? It would rather have turned end-ways in the Celeſtial Stream, and have ſtood for the moſt part in that direction; as beſt agreeing with its own Form, and the vehicular Current wherein it floated. And ſo (its axis, by force of the æthereal matter, being wrought into a coincidence with the Plain of the Ecliptic; and the Ecliptic like a Colure, paſſing through its Poles) while its Poles would have lookt Eaſt and Weſt, and its Diurnal revolutions have gone North and South: it would have brought ſuch a confuſion into the Heavens and Earth at once, as is not eaſie to be expreſſed.

3. And that the Firſt Earth was not Oval, methinks may, in ſome meaſure, be gathered from the Roundneſs or Sphericalneſs of the Preſent Earth. For this Terraqueous Body on which we dwell, is of a Spherical Faſhion. So *Anaximander* thought, and alſo *Pythagoras*, *Parmenides*, and others of old, as well as all of later days. And as much is fairly inferrible from ſeveral things. As,

Firſt,

First, From its *Conical* Shadow. Which Figure, *Zeno* (almoſt Two thouſand Years ſince) noted the Shadow of the Earth to be of. And a common Argument for the Proof of it, is fetcht from the Moon. For in whatever place ſhe has at any time entered into an Eclipſe, or emerged out of the ſame; and whatever part of the Earth, during any of her Eclipſes, has been turned to her, ſtill it has been obſerved, that the Shadow caſt by the Earth upon her *Diſcus*, was always Circular; which argues the Earth it ſelf to be Globular. And that it is ſo, may be inferred,

* Τὴν γῆν σφαιροειδῆ σχῆμα ἀποτελεῖν. Diog. Laert. *in vit.*

Secondly, From the Place of the Waters. For were it Oval, they would not fail to retire out of the Seas near the Poles; and running down towards the Æquator of the Earth (which would be the loweſt part of it) ſettle themſelves around it, in the middle Regions thereof. But inſtead of this, we ſee the Waters are ſo far from drawing off from the Northern Seas about the Pole, that they abound moſt, and are deepeſt there; nor do we know of any thing but vaſt and deep Waters about the South-Pole neither. Whereas, I ſay, were the Earth *Oval*, and ſo the Poles of it higheſt, the Waters muſt neceſſarily have ſettled about the midſt of the Earth, there being the loweſt place, and ſo the propereſt for their Situation. And ſo the Sea in Figure would have reſembled an Hoop; or as a liquid Zone would have encompaſſed the Earth, and divided it into two Hemiſpheres, in the ſame manner that ſome worthy Ancients conceived it did; for want of better Skill in Geography.

Thirdly,

Thirdly, If the Earth were Oval, Navigation towards the Poles, beyond ſuch a Latitude as bounds the Sphericity of the Earth, would be extreamly difficult, if not impoſſible. For then in ſuch a courſe, Ships muſt ſteer up hill, and climb, as it were, all the way they ſwim, as ſailing in a perfect aſcent. But where would be Winds ſtrong enough to heave them up ſuch watry ſteepneſs? Or in caſe they had ſufficient ſtrength to do it; yet would not the Veſſels rather pitch into, and run under the Waters that bear againſt them, than drive up upon their riſing ſurface? And let but the bluſtring Gales which puſh them upward, ceaſe; and would they not forthwith ſtop? Yea, immediately tack about, and (being left to themſelves) ſettle down towards the Æquator again. But we hearing of no ſuch difficult ſailing up the Polar Seas; nor ſuch retiring of Ships down to the Æquinoctial ones; have ſtill more reaſon to believe, that the Earth and Water make a True Globe. And grant that theſe Arguments will not perfectly *demonſtrate* the Earth to be Spherical; yet they being of more force to prove it is ſo, than any ever brought to prove it otherwiſe; we have reaſon to acquieſce in the received Opinion.

4. But to this it may be anſwered: In caſe the Earth be Round or Spherical *now*, this is no good evidence that it was ſo at *firſt*. It might *then* be Oval or *oblong*, and its preſent Roundneſs may be owing to its Diſruption. I reply; Admit the Earth was oblong before the Diſruption, and the falling in of its outward Orb, could hardly reduce it into a Spherical Form; but would rather have made it *more oblong* ſtill. For the Orb we ſpeak of muſt (in

(in likelihood) break and fall in firſt, about the Æquator, or Middle parts of it. For there it was moſt heated; and there it was moſt cracked; and there it was moſt hollow underneath; the Waters of the Abyſs being much exhaled. And theſe parts falling, thoſe whereabouts the *Tropics* are now, might fall ſoon after them. Whereas the Poles of this Orb, being turned with a ſhorter or narrower Arch, were much the ſtronger. And then being remote from the Sun, and continually wet, were not diſpoſed to break at all, through drineſs and brittleneſs, as the Regions about the Æquator were. So that the Poles might remain whole, and keep thoſe very places almoſt which they held before. For as for their ſinking lower, and coming much nearer together, than they were, it was not likely; becauſe that huge Circle of Ground, which fell in about the Æquator and Tropics, would have intercepted and hindred them. For though the Poles were hollow, they could not ſlip over the Earth which fell in betwixt them, and claſp it in their cavities; in regard they were not wide enough. For the Orb being Oval, was narroweſt towards the Poles. So that the falling in of the Earth, muſt have rendred it rather *more*, than leſs Oval; While the Poles of it would have continued at their uſual diſtance almoſt, and the intermediate Regions, by dropping into the Abyſs, would have been contracted into ſtreighter Dimenſions of Circumference.

5. Or ſay the Diſruption of the Earth, would not have made it *more* Oval than it was; yet ſurely it would not have made it *leſs*. For as the Earth, in all probability, would have broke in firſt about the Æquator (for the reaſons alledged) ſo thoſe Fragments

Fragments being nearer the inward Earth, than the Polar parts; would ſooner have reached it in their fall, than theſe could have done. Eſpecially conſidering theſe Polar parts (according to what was ſaid before) muſt have fallen entire in two vaſt Caps as it were. For ſo they would have contained ſuch abundance of Air, as muſt have rendred their deſcent very ſlow; much ſlower than that of the Æquinoctial, and Tropical Fragments. Which being of quite another faſhion, that did not incloſe the Air ſo much, would have deſcended a great deal faſter. Inſomuch that before the Polar Hemiſpheres (let me call them) could have got down to the interiour Earth; all the ground that fell in about the Æquator and Tropics, would have been ſettled there, and fit to receive thoſe mighty Hemiſpheres, when they ſhould have come and whelmed themſelves *whole* upon it. Or grant they ſhould have *broke*, by pitching upon that vaſt heap of Earth, which fell down betwixt them; yet there they muſt have laid in a confuſed poſture where they flew in pieces, and ſo would have helped to make the Earth oblong. In a word, ſuppoſe they did ſink down as far proportionably towards the common Centre, as the Æquinoctial and Tropical parts did; yet if they ſank no farther (as indeed why ſhould they, all circumſtances conſidered?) the Earth in caſe it were Oval at firſt, muſt of neceſſity continue ſo.

CHAP.

CHAP. X.

1. *That there were* Mountains *before the Flood, proved in way of* Exception *to the* Theory, *out of* Scripture. 2. *And that they could not be made by the* Falling in *of the firſt Earth, argued from the* Mountains in the Moon. 3. *And from the* Opinion *of the* Talmudiſts, *and others.* 4. *How* Mountains *might ariſe in the very* beginning. 5. *There muſt be* Mountains *in the* firſt World, *becauſe there were* Metals *in it.*

1. TWO Properties of the Prediluvian Earth we have done with; its *Continual Æquinox*, and its *Oval Figure*. We muſt now proceed to its next Property, or rather to the former Branch of it: *The exterior face of it was ſmooth and uniform, without Mountains.* But neither can this be aſſerted without ſome violence to the Inſpired Writings. *LORD, thou haſt been our refuge from one Generation to another. Before the Mountains were brought forth, and the Earth and the World were made, Thou art GOD from everlaſting.* So we read, *Pſal.* 90. 1, 2. Where the ſcope of the *Pſalmiſt* being to ſet forth GOD's Eternity, and his early Providence over his People; he declares of him, That as he was always a Shelter and Protection to them from Age to Age; ſo he exiſted before the Creation: even *before the Mountains were brought forth, and the Earth and the World were made.* Where his ranking the Production of the Mountains, with the Formation of the Earth and the World; ſpeaks them *coæval* with the ſame.

And (which is not unworthy of remark) *Moſes* (ſays the Title of it) compoſed this *Pſalm*; to whom the Riſe of all things, and the Order of their riſing into being, was better known, than to any Man born. Yet this *Moſes*, as he illuſtrates GOD's Eternity *à parte ante*, by his Preexiſtence to the Univerſe; ſo he meaſures his moſt timely care over his Church, as much by the *Mountains* duration, as by the duration of the *Earth* or *World*. Thereby giving us to underſtand, That the one is as good a Rule as the other; as bearing the ſame date of Exiſtence, and iſſuing forth into being, not by a far diſtant Succeſſion, but all together, as faſt as nature could permit. And however *ſome* Mountains might be produced long after others; yet that will make nothing againſt us, if we do but ſuppoſe the *Pſalmiſt* to ſpeak of the *Earlieſt*. This, by the way, does ſufficiently confute the *Peripatetic* error touching the Worlds *Eternity*. For if GOD was, בטרם ארץ ותבל, *before the Earth and habitable World*; 'tis certain the World had a beginning, and could not be *from everlaſting*, as he was.

And the ſame *Moſes* makes mention not only of *laſting* Hills, but, of *ancient* Mountains, *Deut.* 33. 15. But had there been no Mountains till the Flood, he would ſcarce have given them that Epithet, as being but few ages older than himſelf. I confeſs, קדם, ſignifies, *the Eaſt*, as well as *ancient*. And the *Samaritan* and *Syriac*, *Pagnin*, and *Montanus*, render, הררי קדם, *the Mountains of the Eaſt*. But not ſo well. For *Ephraim* and half the Tribe of *Manaſſeh*, *Joſeph*'s Poſterity (mentioned *ver.* 17.) in whoſe Land the Bleſſings of theſe Mountains are here propheſied of by *Moſes*, were planted in that

that Diviſion of *Paleſtine* called *Samaria*: which being on this ſide of *Jordan*, and upon the *Mediterranean* Sea, lay towards the *Weſt*; and conſequently its Mountains could not be called *Mountains of the* **East**. And as for the other Half of *Manaſſeh*, though they were ſeated beyond *Jordan*; yet I do not find that the Mountains in their allotment, were known by the name of *Mountains in the Eaſt*. Or if *Baſan*, and ſome of the Hills of *Gilead*, belonging to this half Tribe, might be ſo denominated: yet the whole Tribe of *Ephraim*, and the other half of *Manaſſeh*, had nothing to do with them; and ſo *they* could not *ſo well* be the Mountains here pointed at in the Prediction. Inaſmuch as they were poſſeſſed but by the ſmaller part of *Joſeph*'s Off-ſpring; whereas in reaſon the Prophecy ſhould reſpect the *Major* part of his Seed, and ſo refer to thoſe Mountains on the Weſt ſide of *Paleſtine*, where the whole Tribe of *Ephraim*, and the other half of *Manaſſeh* were ſettled. And therefore when the *Arabic*, *Vulgar*, *Junius* and *Tremelius*, and others, render, קדם *ancient*; they give it its moſt proper Signification in this place, and ſuch as makes the beſt or trueſt ſenſe. For the Mountains of *Gilead*, and *Baſan*, as well as *Mount Ephraim* (a ridge of Hills croſſing the Country of that Tribe; ſeveral parts whereof were *Gerizzim*, and *Ebal*, and the Hills *Tſuphim*; the Hill of *Phineas*, of *Gaaſh*, of *Salmon*, and of *Samron*, whereon *Samaria* ſtood) were all of them, though not *Eaſtern*, yet *ancient* Mountains; ſuch as might take their beginning with the Earth it ſelf, or immediately after. And therefore the *Septuagint* calls the Mountains here, Ὄρεα ἀρχῆς, *Mountains of the beginning*. And that moſt fitly; for, קדם ſignifies, *beginning*, as well

as *antiquity*. And accordingly we read, מקדם, *from* or *before the beginnings of the Earth*, *Prov.* 8. 23. And ſo the *ancient Mountains* in the Prophecy, are ſuch as were extant *à primordiis ſeculi*, from the beginning of the World, in contradiſtinction to ſuch as were caſually raiſed, or artificially made.

Solomon alſo, in the ſame Chapter, ſpeaks a remarkable word to our purpoſe. For declaring the Antiquity, or Eternity of THE DIVINE WISDOM; he there ſets it out, by its exiſting *before GOD's Works of old*, *ver.* 22. and then particularly, *before the Mountains were ſettled*, *ver.* 25. A moſt clear evidence, that the ſettling of the Mountains, was one of the earlieſt Works that ever GOD did. Elſe it could not have been ſutable to ſort it with thoſe that are there recounted, nor would it have been proper to ſhew forth the Antiquity of WISDOM by it; and to argue that it was in GOD's Poſſeſſion, *in the beginning of his ways*, becauſe it was ſo, *before the Mountains were ſettled*. For if the Mountains were ſettled long after theſe other *works of old*, which *Solomon* ſpecifies, as long after, as the general Flood was after the Creation; why ſhould he place *this* work amongſt them, and rank it with them, as one effected at the ſame time? And if they were ſettled, at the time of the Deluge, how could WISDOM's exiſting before they were ſettled, be a Proof or Illuſtration of its being poſſeſſed by the LORD *in the beginning of his ways*?

So that if we can but think, that Scripture is to be underſtood like other writings; that is, according to the common ſignification of its words, and the manifeſt drift or ſcope of its ſenſe: And

if

if we can but believe, that when GOD ſpeaks with deſign to inſtruct us; He does it with the ſame freeneſs and ſincerity, as a rational and honeſt Man, as a kind and open hearted friend would do, that means to diſcover his mind unto us; we need not deſire more pregnant Proofs of the Mountains juſt cœvity with the Earth.

2. The ſame Scriptures that prove Mountains cœval with the Earth, are clear Evidences that they could not ariſe from the Diſruption of the ſame. Which Opinion being ſo fairly encountred and overthrown by *Divine* Authorities; to purſue it farther may ſeem unneceſſary. But yet that *Nature* may ſet its hand to the confutation of it, as well as *Scripture*; I will here put down One ſingle Argument which the Moon affords us.

That ſhe hath her Mountains as well as the Earth, is very evident. And alſo that they are *higher* than the Earth's Mountains: I mean not only comparatively, in proportion to her Bigneſs; but they are ſo, ſimply and abſolutely in themſelves, if we dare credit *Galileo*. Yea, they are not only higher than the Mountains of the Earth, but better than *four times* as high, as he undertakes to * demonſtrate. Whence it muſt follow, either that the Moon was not formed and diſſolved, the ſame way that the Earth was †; both which the *Theoriſt* owns her to have been; or elſe that her Abyſs was deeper, and her outward Orb thicker by far, than was the Earth's (to make ſuch prodigiouſly lofty Hills) and ſo that ſhe was very much *larger* than the Earth: the contrary to which is moſt true and manifeſt. Or, laſtly, (which is the caſe) that her Mountains were not the effects of her Diſſolution (which

* *Aſtronom. Nun. pag.* 24, 25, 26.

† *Vid. Lat. Theor. pag.* 58, and alſo the *Engliſh* one, p. 110, 168, 170.

(which ſhe never ſuffered;) but her *Native Features*, and ſuch as ſhe has worn ever ſince her Creation. But then why ſhould it not be ſo with the Earth likewiſe? Or how can it be otherwiſe? For were it granted, That the Mountains of both did at firſt ariſe (as the *Theory* would have them) from the falling in of their reſpective exterior Orbs; it would be hard to aſſign reaſons, why Mountains in the Moon, ſhould be *four times* higher than any on the Earth; when the Globe of the Earth, is above *forty times* bigger than that of the Moon.

3. And that Mountains were in being before the Flood, and ſo could not reſult from the *falling in* of the Earth; we may learn, in ſome meaſure, from the *Talmudiſts*, even while they teach what is phanciful and extravagant. For they report, That many Giants ſaved themſelves from the Flood upon *Mount Sion*. And *Joſephus* intimates ſuch another Tradition out of *Nicolaus Damaſcenus*:

(a) *Antiq. lib. 1. cap. 4.* (a) *There is above* Minyada, *a great Mountain in* Armenia, *called* Baris, εἰς ὃ πολλὰς συμπυγέντας, &c. *to which many flying in the time of the Flood, are ſaid to have eſcaped.*

As for the *Firſt* of theſe Reports, it is wholly fabulous; nor can it be otherwiſe as being repugnant to Scripture and Reaſon. The *other*, though certainly falſe in the groſs, may yet have ſomewhat of truth in it, as being a broken account of the Preſervation of *Noah* and his Family, and the Story of their Deliverance mangled and diſguiſed. For it being commonly believed, that the Ark reſted upon the Mountains of *Armenia*; and that the Old World being Drowned, the New one was Peopled

Peopled by Men γένος δεύτερον (as *Lucian*'s word is) *of a ſecond ſtock*, that came down from thence: this might give occaſion to that formal fiction of a Multitude flying to *Baris*, and of their being ſaved there.

Now though one of theſe Traditions be abſolutely falſe, and the other a Truth perverted and miſrepreſented; yet ſuch things being talkt of in times of old, and at laſt put in writing, they do fairly witneſs what the Thoughts of Men were in former Ages, as to this matter; and that it was a current perſwaſion among them (who lived much nearer to the firſt World) that there were Mountains before the Deluge.

And ſuch another piece of confuſed Forgery (out of ſacred Story corrupted) occurs in (*a*) *Clemens Alexandrinus*. He took it out of *Plato*, and it ſpeaks of a Flood to come. *But then again when the GODS drown the Earth, purging it with Waters; the Herdmen and Shepherds ſhall be ſaved on the Mountains; while they that are with us in Cities, are carried by Torrents into the Sea.* And that this was a Fragment or lame kind of Excerption out of the Holy Oracles; the Father himſelf ſignifies. For he preſently indites the *Greek* Philoſophers of Pilfering, and draws up this ſmart Charge againſt them; That they were a Pack of *ingrateful Thieves, who filched,* τὰ κυριώτατα τῶν δογμάτων, *the* chief *of their Opinions from* Moſes *and the Prophets.* And if this Flood had not been greatly miſtaken as to time, and ſo the Story of it ſet with its face the wrong way, it would have looked directly upon what we are aſſerting,

(*a*) Ὅτ' ἂν δ' αὖ θεοὶ γῆν ὕδασι καθαίροντες καταχλύζωσιν, οἱ μὲ, ἐν τοῖς ὄρεσι διασώζονται, βουκόλοι καὶ νομεῖς. Οἱ δ' ἐν ταῖς πρὸ ἡμῶν πόλεσιν, εἰς τὴν θάλατταν ὑπὸ τῶν ποταμῶν φέρονται. *Strom. lib.* 5.

aſſerting, and given countenance to it. For then the Flood here mentioned, muſt have been that of *Noah*; and the Mountains of refuge for the Herdmen and Shepherds, muſt have been extant in the Firſt World.

It is well known alſo, that many of the Learned Ancients have taught, that Paradiſe was ſituate upon high Mountains. And according to that Doctrine, there muſt be Mountains at the very firſt. And however ſome eminent Writers are of Opinion, That the Mountains were neither ſo *many* nor *great* before, as ſince the Deluge; yet none, I think, ever excluded them wholly, till then. And I durſt appeal to the *Theoriſt* himſelf, if ever he met with any, that held the Earth was without an *open Sea*. Yet as many as ſuppoſe ſuch a Sea in Nature, ſuppoſe Mountains too; and 'tis neceſſary they ſhould as himſelf confeſſeth. The Conſequence of which will be, That no Authority is to be brought, or heard, againſt the being of Mountains before the Flood; but ſuch as is expreſs againſt open Seas. And then I preſume we may ſearch long enough, before we find one.

I will only add that Traditional Story which is told of *Adam*; namely, how that after his Fall, and when he repented of his ſin, he bewailed it for ſeveral hundreds of Years, upon the Mountains of *India*. Another plain intimation that there were Mountains in the beginning of the World.

4. Nor is it hard to conceive how they ſhould be made then, as well in-land ones, as others. And that in ſuch a way (to humour Philoſophy) as Nature might have a conſiderable ſtroke in the Work. For though it be not for us exactly to underſtand the

the manner of GOD's Proceedings in this Caſe (whoſe ways in forming the Mountains, as well as in other things, *are paſt finding out*; and for Men to offer at a clear and certain Explication of their Riſe, would be arrogant preſumption; as if the Nut-ſhell of their Phancy, could contain the Ocean of the Divine Methods) yet with humbleſt Adoration of the ALMIGHTY's Infinite Power and Wiſdom, and acknowledgment that he *could*, and 'tis like, *did* produce them another way; I will venture to gueſs he might do it thus. But I only hint, what it would require a large Diſcourſe, to make out and confirm in every Particular.

The Earth, when it was firſt created, lay under Water (as the infallible Word informs us) till the Third Day; and on that Day, the Waters were gathered into one place. The *Alveus*, that is, or *Hollow* of the Sea being prepared, by GOD's preſſing down the Ground (ſuppoſe) lower there, than it was in other places; the Waters fell violently into that Cavity. And as they were carried thither in a Natural Courſe, while by the force of their Weight they rolled downward: ſo they were help'd by a Power ſupernatural; 'tis like by the Influence of that Bleſſed SPIRIT, who moved upon them when they were firſt brought forth. Otherwiſe perhaps they could not have been ſo drained off the Earth in one Day, as that the dry Land ſhould have appeared. Now the Earth, by this Collection of the Waters into one place, being freed from the load and preſſure of them, and laid open to the Sun; the Moiſture within it, by the heat of his Beams, might quickly be turned into Vapours. And theſe Vapours being ſtill increaſed by the continued rarefying warmth from above;

at length they wanted ſpace wherein to expand or dilate themſelves. And at laſt not enduring the confinements they felt, by degrees heaved up the Earth above; ſomewhat after the manner that Leaven does Dough, when it is laid by a Fire; but much more forcibly and unevenly. And lifting it up thus in numberleſs places, and in ſeveral Quantities, and into various Figures; Mountains were made of all ſhapes and ſizes.

Thus we may conceive the *In-land* ones were produced; which in ſome Countries were more, and in ſome fewer; in ſome bigger, and in ſome leſſer; in ſome higher, and in ſome lower; in ſome again earlier, and in ſome later: according as the Nature of the Soil, the Vapours under it, and the Sun above it, contributed and concurred to the raiſing of them. And how a Ridge or Chain of Hills might be blown up at once, as well as one ſingle one; how Mountains ſhould be hollow at the Roots, and in their higher parts, and full of Caverns; how in time they might be dried, hardened, and turned into Stone in a great meaſure; how ſome of them, through their weight and hollowneſs, might break and fall; and in their hideous Fragments and diſorderly Poſtures, repreſent the ruines of an Earth ſunk into an Abyſs: and others might be eaten and worn away by Time and Weather, eſpecially by that Weather in time of the Flood; and ſo become rough and craggy, and ſurprizingly horrid and frightful things, will be obvious, or at leaſt intelligible, to thinking and Philoſophic Minds.

And that Mountains might be brought forth thus at firſt, or raiſed in the way we ſpeak of, will ſeem more likely ſtill, in caſe we conſider how Hills oftentimes

times have been thrown up by Earthquakes: where though the Cauſes were not the ſame, they were very like them, or analogous to them. The Earth alſo at firſt, was moſt diſpoſed or liable to theſe Effects; I mean, to have Mountains made out of it. For then the Soil (being deſtin'd and prepar'd to be the common *Seminium*, *Seed-plat* and *Nurſery* of all ſorts of Vegetables, and of ſome living Creatures) was ſoft, and light, and unctuous; and ſo of a very yielding Nature. The Pores of it alſo were then cloſe ſhut up, as having never been opened by Sun or Winds. By which means the Vapours impriſoned in it having no manner of vent; when they became ſtrong enough (by their daily increaſe) might eaſily caſt up huge quantities of Ground thereby to free themſelves, and get looſe from under them.

Nor need we wonder, that ſometimes a Valley betwixt two Hills, ſhould be lower than the common ſurface of the Earth. For the matter of thoſe Hills being ſpewed up from under that Tract between them; the ground muſt there ſink down in proportion, to fill up the emptied ſpace beneath, and ſo fall lower down than the reſt of the Earth. And for the ſame reaſon, or others like it, many places in the Sea may be exceeding deep, and ſeem to go down into a perfect Abyſs as it were, or a bottomleſs profundity.

And we muſt note, that though but only part of the Earth be Mountainous, yet little or none of it is exactly level; as being every where heaved up by the forementioned Cauſes, more or leſs. And therefore the ſmootheſt Plains, that appear to the eye to be very even, are not really ſo. Only this we may obſerve, concerning them, That when

Horſe-men travel over them, the Ground being ſtruck with the Feet of the Beaſts, yields a kind of Sound. Which ſhews that the Earth in thoſe Plains, is much in that Poſture, into which the Sun and Vapours did at firſt raiſe it; looſe, that is, and porous, and ſomewhat hollow. Whereas amongſt Hills and Dales it yields no ſuch noiſe, when beaten with ſuch Tramplings. And the reaſon is clear, becauſe it being flung up, and fallen down, and altered and tranſpoſed by eructations and ſinkings; it has ſo been driven cloſer and made more compact.

And then as to *Maritime* Hills, or thoſe near the Sea, when the Ground was cruſhed down by the hand of OMNIPOTENCE, to make a Receptacle for the Water; it is eaſie to conceive how they ſhould fly up at the ſides of Seas, or not far from them. As alſo how Hills ſhould be higheſt in thoſe Countries, about which Seas are deepeſt. For the Ground in the adjacent, or not far diſtant Seas, being ſunk very low, and forced to give way very much; it might well crowd out and thruſt up a great height, about the Shores, or in the adjoyning Regions. Nor is it to be thought, that when ſo great a part of the ſurface of the Earth was preſſed down, that the Ground ſhould ſtruggle out at the Brinks of the Ocean only, and in ſome conſiderable diſtance from the Shores: much of it would recoil from under the compreſſion in the Sea it ſelf, and fly up irregularly in innumerable places, where it could beſt do it. And hence might come Banks in the Sea ſtretcht out (as Mountains are on the Land) to extraordinary lengths. As alſo Rocks, and Flats, and Shelves without number.

Nor muſt this be omitted, That all the Mountains of the Earth, if raiſed according to this Conjecture, will have no reaſon to hold proportion in bulk to the Cavity of the Ocean. A thing which the common *Hypotheſis* of their Formation implys, and which lies as a main Objection againſt it. For thus the In-land Mountains would not be made out of the Sea at all. Nor would the whole quantity of Earth, which at firſt filled up the Cavity of the Sea, be caſt out into the Maritime Hills; but moſt of it be ſqueezed and forced down deeper into the bowels of the Earth.

Thus alſo *Iſlands* might be made (to take a ſhort ſtep out of the way we are in;) I mean ſuch as are not of the largeſt ſize; whether they be diſtant from all *Continents*, as the *Canaries*, *Azores*, *Heſperides*, and others in the *Atlantic* Ocean; or ſuch as lie in whole Fries by the *Main-lands*-ſide, as they do in ſeveral places of the World. Though many of this latter ſort, might be raiſed out of Mud or Dirt, deſcending in great plenty out of Rivers. So were the *Echinades* in the *Ionian* Sea, juſt before the mouth of the River *Achelous*. Or elſe they might be made by the flowing of the Waters into the Sea, when they were firſt drawn off the ſurface of the Earth. For then they running furiouſly down into the Pit, which Providence had fitted and appointed for them, might wear away the ground about the Verge thereof; and eating into its *Superficies* by the violence of their courſe, might divide it into a multitude of little Apartments: which afterward when the Sea was filled, might be petty *Iſlands* about its Coaſts; as the *Philippines*, for inſtance, and others in the Oriental Seas, which ſtand in whole Sholes, even thouſands

thouſands of them together againſt *China* and *India*.

Whirlepools alſo by the ſame means might be made in the Sea (as well as chanels for Rivers underground by land) for the Earth being preſſed down deep in ſome places, and thereby forced to aſcend in others; kind of arched Vaults might ſo be formed. Which leading out of one Sea (or one part of a Sea) into another; the waters flowing through them, cauſe thoſe *voragines*, or Gulfs at the top where they enter their ſubterraneous Pipes or Paſſages. Many of which Gulfs are ſo ſtrong, that they ſuck in and ſwallow up whatever comes into them.

But to return, we need no more wonder at the *Greatneſs* or *Number* of Mountains made (in this method) on the Earth; than at the Granuloſity or ruggedneſs in the rind of an Orange. And as the Mountains in truth bear no more proportion to the Earth's Dimenſions, than thoſe little pimples do to the fruit we ſpeak of; ſo they and In-land Mountains both, may proceed from Cauſes not *altogether* unlike. Though now thoſe Cauſes as to the Earth are ſo debilitated and waſted, that they are unable to produce the like Effects. Particularly that flatuous Moiſture, wherewith at firſt it did abound, and might be put into it on purpoſe to make it heave in *general* into neceſſary inequalities; and in *places* to aſcend into mighty Hills; is ſpent and gone. And we have no more reaſon to expect that the Earth ſhould ordinarily ſend forth Mountains now; than that a dead ripe Orange pluckt off the Tree, ſhould break out into ſuch Wheals or Wens, as we ſee upon ſome.

5. One

5. One argument for Mountains in the firſt World, is yet behind, which ſhall end this Chapter. *There were METALS in the World*; And theſe, as all know, are *now* found at the Roots of Mountains. And they being the places whence they are digged now, it is a ſhrewd preſumption they ever lodg'd in the ſame. Indeed the very generating them in the exterior Region of the Earth, does neceſſarily ſuppoſe *cavities* in it. And Cavities under-ground, do as neceſſarily infer *inequalities* above it. And here the *Theory* will receive another wound (perhaps an incurable one) in its *Hypotheſis*. I mean where it makes the Antediluvian Earth * *all ſmooth and even without Mountains; all ſolid (to the Abyſs) without caves or holes.*

* *Totam levem & æqualem ſine montibus; totam ſolidam (uſque ad Abyſſum) ſine cavernis.* Pag. 145.

But therefore to ſhun this great inconvenience, it fairly conſents to the aboliſhing of Metals out of the firſt ſtate of Nature. † *Some moreover add to what has been ſaid, that in the firſt nature there were no Minerals or Metals: who according to our* Hypotheſis, *I think, want not their Reaſons.* But this is out of the Frying-Pan, into the Fire. For thus the *Fidelity* of *Moſes* is aſſaulted, and another intolerable affront put upon the HOLY GHOST. For do not both inform us, That the City *Enoch* was built, and the Ark prepared before the Flood? But how cloud *either* be done without Iron Tools? Some Barbarous people, I have been told, do ſtrange Feats in way of Architecture, by ſharp ſtones: But the *Theory* allows not ſo much as * *greater looſe ſtones*, or *rough Pebbles* in the primitive Earth. So that if they had not Inſtruments of Iron, the Men of that Age,

† *Dictis præterea ſuperaddunt non-nulli, in primâ naturâ nulla fuiſſe — Mineralia aut Metalla; quibus non deeſſe ſuas rationes exiſtimo ſecundum Hypotheſin noſtram.* Pag. 134.

* Eng. p. 243.

Age, could never have compassed the Works aforesaid. Yet all such Instruments are positively excluded by the *Theory*, in these words, † *Nor were there of old, Instruments belonging to War or* BUILDINGS. Nor need we wonder there should not, when there were no Materials whereof they could be made. Nor could there be such Materials, when the World afforded neither Mines nor Metals. Nor could the World afford either of them, when it was not possible the Earth should yield them. And that it was not possible for the Earth to yield them, the *Theory* again does implicitly affirm where it says that the first *World was* * *wholly* artificial, and that *the furniture* or *provision of things* which it had, *was not of such as were* bred, *but of such as were* made.

† *Neque essent olim quæ ad bellum spectant--- instrumenta--- neque quæ ad ædificia.* In Præfat. ad Lib. 2.

* *Totus ille mundus artificialis, & apparatus rerum non naturarum sed factarum.* Ib.

But the worst is still behind. *Tubal-Cain*, as Heaven assures us, *was an* † *Instructer of every Artificer in Brass and Iron*, *Gen.* 4. 22. Yet the *Theorist* professeth (and that in the second publication of his *Hypothesis*, *after* he had had time to consider well) * *as for subterraneous things, Metals and Minerals, I believe they had none in the first Earth: and the happier they; no Gold, nor Silver, nor Courser Metalls.* But then how *Tubal-Cain* could learn his Trade himself, and teach it unto others; must be a Riddle too hard for *Oedipus* to untie. Or else, which is the very truth, this *Assertion* of the *Theory* must be notoriously false; and not only flatly, but loudly contradictory to the most expres Word of the Infallible GOD.

† לטש, *acuens*, i. e. *acutè studiens.*

* Pag. 244.

This alone (should all that has been said besides fail) is enough to blow up, and finally to explode this New *Hypothesis* of the Earth's Formation: I mean, as it shews its great incongruity not

not only to Scripture, but alſo to Philoſophy. For had the Earth been originally framed, as that teacheth it was; then grant there could have been a Metallic Region in that part of it under the Water; yet that Metals, or Matter for any one of them, ſhould ever have aſcended through the Abyſs, into the upper Cruſt of the Firſt Earth; would have been utterly impoſſible. And therefore that egregious Philoſopher *Des-Cartes* makes this the reaſon why Metals are not found in all places of the Earth; *quia per aquas evehi non poſſunt; becauſe they cannot be carried* or drawn *up through the* ſubterraneous *Waters. Princ. part.* 4. §. 73.

CHAP. XI.

1. *That there were* open Seas *before the Flood, made evident from Scripture.* 2. Such *Seas* neceſſary *then as* Receptacles *for* Great Fiſhes. 3. *The* Abyſs *being no* fit place *for them.* 4. *A farther* Confirmation *of open Seas.* 5. *An* Objection *againſt them*, anſwered. 6. Another *Objection* anſwered. 7. *A* Third anſwered.

1. HE that from the Clifts about it, or in ſailing through it, beholds and contemplates the Watry Ocean: That views it (ſo far as eyes and thoughts can reach) in the ſtatelineſs of its Depth and wide Expanſion: That conſiders what vaſt and numberleſs Rivers it continually drinks up, and yet is never the fuller for all theſe Acceſſions: How far it extends its ceruleous Arms, and how much it diſgorges at Millions of Mouths, and yet is never the emptier for all its profuſions: That ſees its inceſſant and unwearied Motions, and how it ebbs and flows with haughty and incontrollable Reciprocations: That obſerves how it ſurges with every Wind, and ſurlily ſwells upon every Storm; and lifting up tumid ſcornful Waves, foams as angry at its Diſturbance: That marks how it frets and rages in a Tempeſt, and rolls it ſelf up into liquid Mountains, as if it threatned to mingle Floods with the Clouds, or in a pang of Indignation to quench the Stars, or waſh down thoſe Lights hanged out by Heaven. He that gazeth on the ſpatious Seas, or revolves ſuch thoughts as theſe of it in his mind, would be amazed to think that ſo immenſe

menſe an Element was once lockt up in a Vault under Ground, and wonder where the Earth ſhould have Cellerage to hold it. He would ſcarce believe, that ſo proud, and ſtrong, and furious a Monſter, could be kept in Chains; or was ever ſo tame as to be coop'd up contentedly in a ſubterraneous Cave. He would hardly be perſwaded, that it could be made to hide its head in an hole beneath; and to lie quiet and ſtill in a nightſom Dungeon, where for many Ages it never ſaw the Sun.

But how odd and uncouth ſoever it may ſeem, yet thus it was, ſays this *Hypotheſis*. The ſame *Primary Aſſertion* of it, that ſays, *The Exterior face* of the firſt Earth, *was ſmooth and uniform, without Mountains*; ſays alſo, it was *without a Sea*. All that prodigious Maſs of Waters, which Imagination (as comprehenſive as it is) knows not well how to meaſure, was once ſhut up in an inviſible Cell; and being clapt under Hatches, lay *incognito* as long as the firſt World ſtood. Not a Drop of it appeared all that while, but what ſtrained forth by evaporation; or tranſpired through the Pores of the thick skin'd Earth, when by the heat of the Sun it was put into a ſweat. As for the main Body of the Waters, they lurked and hid themſelves in a ſecret *Grotto*; nor could they be brought to quit their latent Dwellings, or to look forth of their cloſe and dark Retirements; till the Roof of their Lodgings fell in upon them, and juſtled them out of their Manſions, to make room for it-ſelf.

But againſt this, there lies the uſual Exception; namely, That it fights with the Holy Scripture. For *that* informs us, That when GOD made *Adam*, he gave him *Dominion over the fiſh of the Sea*. But according to this *Aſſertion* of the *Theory*, *Adam* ne-

ver ſaw the *Sea*, nor *one Fiſh* in it, all his life long, though it laſted well nigh a thouſand Years: and ſo, impoſſible it was, that he ſhould have or exerciſe ſuch a Dominion.

And it is farther conſiderable, That *Adam*'s Dominion over the Sea, was not only granted him by Patent from Heaven: but moreover was part of GOD's *Image* which was ſtamped on him. Whereinſoever the *whole* did conſiſt, this, I ſay, ſeems to have been *part* of the Impreſs. *For GOD ſaid, Let us make Man in our Image, after our likeneſs, and let him have dominion* over the fiſh of the ſea, *Gen.* 1. 26. And ſo, to ſhut up the Sea within the Earth till the Flood, is to deny to Men a part of that Empire, wherewith their Maker was pleaſed to inveſt them; and to deprive them of a piece of his glorious Image which he put upon them. For none could ſhare fully in the one or the other; but they who lived after the general Deluge.

If it be ſaid, That Men at length were made Lords of the Seas (as ſoon, that is, as they were open) and had power over the Fiſh therein; and ſo the word ſpoken by their Creator, was ſufficiently verified; and the Prerogative promiſed, amply conferred: I anſwer,

Firſt, The Divine Word was never made good to *Adam*, nor was that high Prerogative beſtowed on him. Yet he being the Head of Mankind, had reaſon to be inſtated in all the Privileges of Humane Nature, which GOD annexed to it, or ſettled upon it, as ſuch.

Secondly, *Adam*'s Off-ſpring (as many as lived and died before the Flood) did no more partake of this Priviledge, than he himſelf.

Thirdly,

Thirdly, The Rule or Dominion over Seas and Fiſh, intended for *Adam* and his Poſterity; was immediately conveyed to them. Even at the ſame time that Dominion was given to them, over Fowle, and Cattle, and Creeping things. And therefore we find it transferred by the ſame Act, and in the very ſame form of Donation. Only Dominion over the Sea was *Firſt* mentioned; which is no ſign that it was *Laſt* to be attained. The Royal Charter, by which they claim and hold the Prerogative, teſtifies as much: it runs as followeth, *And GOD ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the Sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, Gen.* 1. 26. And again *ver.* 28. *have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.* So that admit nothing of GOD's Similitude imprinted upon Man, did conſiſt in this Dominion; yet let any judge, whether GOD did not intend hereby to paſs unto Men, as full a Dominion over the *Fiſh*; as over other Creatures. As alſo whether they were *preſently* to have and exerciſe this Dominion; or to be ſuſpended from it for above ſixteen hundred Years. That they had Dominion over the Fowl, and over the Cattle, and over the Creeping things; from the beginning; I dare ſay the *Theoriſt* himſelf will not deny. And how then can he bar them from it over the *Fiſh* till after the Flood? eſpecially it being the *firſt* thing in order in the Sacred Grant. Which Clauſe, had they been kept from the benefit of it ſo long; would not only have been quite eluded, but miſerably inverted. For then inſtead of Mankinds

Mankind's having Dominion over the *Sea*; *that* would have had Dominion, and a moſt Tyrannical one too, over *them*. Inſomuch that the very firſt time they ſhould have ſeen it, it would have drowned them all, even a whole World of them, ſave eight Perſons.

2. And that there ſhould be *open* Seas even from the Creation; ſeems very neceſſary upon the *Fiſhes* account. For when GOD gave them the Bleſſing of Multiplication (endued them, that is, with Appetite of Generation, and Power of Propagating their kinds reſpectively) he commanded them to *fill* (not תהום רבה the *great Deep*, or Abyſs, but) המים בימים, *the Waters in the SEAS*. And therefore *Seas* there muſt be in the beginning of things; elſe Fiſhes could not have repleniſh'd them with their Breed. And indeed ſome kind of Fiſhes there were, that could be no where conveniently, but in *Seas*; as being too big for Rivers. For on the ſame day that other Fiſhes were made, GOD created huge Whales alſo; paſſing the ſame Benediction upon *them*, as he did upon thoſe. I confeſs, תנינם does ſignifie other Creatures, as well as *Whales*: but the word, denoting *them* amongſt the reſt, that will be enough for our purpoſe. For Animals they were of ſo vaſt Dimenſions, that where could they harbour but in ſpacious Seas?

* *Ælian* reckons up ſeveral ſorts of them: as the *Leo*, *Libella*, *Pardalis*, *Phyſalus*, *Priſtes*, and *Maltha*. Which laſt he calls δυσαγωνίστον θηρίον, a Creature hard to be conquered. To which he adds the *Aries*, moſt miſchievous and dangerous to be ſeen. For when he appears a far off, he troubles the Sea, and makes it tempeſtuous. But then he notes withal, that theſe Fiſhes come not

* *De Animal. l. 9. c. 49.*

not near to Shores or Shallows; but keep constantly in the *Deeps*. And the same * Author remembers, that *Theocles* speaks of Whales τετρηρων μειζονα, *bigger than Galleys of three banks of Oars on a side*. And that *Onesicritus* and *Orthagoras* wrote of Whales about *India*, half a Furlong long, and of proportionable breadth; and so very strong, that oftentimes, ὑπο ἀναφυσησεως τοις μυκτηρσιν, *when they puffed with their Snouts*, they would spout up the Water at such a rate; that the unexperienced would take the Seas to be tossed with Whirl-winds. Nor need we wonder at the excessive size of these Whales, when *Pliny* † gives account, that King *Juba* (in Books sent to *Claudius Cæsar*, touching the History of *Arabia*) makes mention of some that were six hundred Feet long, and three hundred and sixty, broad. And the same *Pliny* speaks of *Balæna* in the *Indian* Ocean, as long as four Acres of Ground. *Mercator* also in his Description of *Island*, besides other huge Fishes, tells of the *Royder*, an hundred and thirty Ells long. And of a great kind of Whale seldom seen, like an Island, for magnitude, rather than a Fish. As also of the *Stantus Valur*, which, when it shows it self, seems an Island, for bigness, and overturns Ships with its Fins.

* *Ibid. l.* 17. *c.* 6.

† *Nat. Hist. l.* 32. *c.* 1.

Now where could Fishes of such prodigious greatness, move and multiply, but in vast and open Seas? * *Am I a* Sea, *or a* Whale? said *Job*. He put them together, as having special Relation to one another. And truly if in the beginning, there were such monstrous Whales, there must be Seas answerable to them. And that the Whales at first created, were as large as any, we need not question. For as it became the ALMIGHTY to send forth *them* in their full perfection, as well as other Creatures:

* Job 7. 12.

so

ſo to convince us that he did ſo, he beſtowed the Epithet, הגדלים, upon them, calling them, *GREAT Whales*, *Gen.* 1. 21. So that could there have been Rivers, or Lakes in the firſt Earth ſutable to *other* Fiſhes; yet theſe mighty ones would have been too big for them.

3. What remains therefore, but that the only place of aboad which (according to this new *Hypotheſis*) can be allowed theſe Bulky Creatures (though it does not allot it to them) muſt be the ſubterraneous Abyſs? And then the Waters in that Abyſs (how improperly ſoever) muſt be the *Waters in the Seas*, wherein they were to live and multiply, according to the Divine Bleſſing and appointment.

But *that* Abyſs (though of a meet capaciouſneſs) could by no means have been a fit Dwelling for them, upon ſeveral accounts. For,

Firſt, It would have been a place exceeding *Dark*, full of perpetual and blackeſt Midnight. Neither Sun, nor Moon, nor Stars, could ever have lookt into it; or darted ſo much as one bright Beam into the Pitchy Receſſes of it. So that beſides the loſs they would have been at for Prey, how could they have ſeen to direct their Motions? having no manner of Light at any time to guide them? So that upon occaſion, they muſt have run at tilt upon one another; and being incloſed between two Earths, would have been in danger of ſtranding themſelves both above and below.

Secondly, It would have been a place as *cloſe*, as it was dark. And therefore what ſhift ſhould they have made for Air? I think I may ſay for Breath. For as for Whales and other Fiſhes that have Lungs; † *Pliny* ſays, *It is fully reſolved by all Writers, that they*

† *Nat. Hiſt. l. 9. c. 7.*

they breathe. And his Opinion it is, That all Water-creatures do the ſame, after their manner. In proof of which, he offers ſeveral Arguments not to be deſpiſed. As their *Panting*, *Yawning*, *Hearing*, *Smelling*, &c. To which add their *Dying* upon being frozen up for any time. Or if they be alive, their greedy flying to any little hole made in the Ice, whereat the Air enters. But in the Abyſs they could have had neither Air nor Breath; and ſo for lack of the ſame, muſt all have been ſmothered.

Laſtly, It would have been a place as *Cold*, as it was dark and cloſe. For the ſame Cover of Earth (of unknown thickneſs) that would have hindred Light and Air from piercing into the Abyſs; muſt have kept out the Suns cheriſhing and benign Warmth too. So that could they have ſtruggled with, and overcome the *two firſt* Inconveniences; yet here they would have met with a *Third*, inſuperable. Could they have lived without Light and Breath; yet they could not have multiplied without the Influence of Heaven. The want of that, would have chil'd and quench'd the deſires of Procreation in them, and rendered them impotent that way. Thus, Winter, we ſee, is no ſeaſon for Production of Fiſhes; as being deſtitute of that quickning power and encouragement, which the Preſence of the Sun affords.

4. Farther yet. That there were Seas in the Beginning, even on the *Third* Day; we are taught, *Gen.* 1. 10. *GOD called the dry land, Earth; and the gathering together of the waters, called he, Seas.* And why ſhould they not be ſuch Seas as we have now? For we have no more grounds to think or ſay,

That the Waters there mentioned, were an invisible, potential, or proleptic Sea; than we have to imagine or affirm, that the dry Land there spoken of, was an invisible, potential, or proleptic Earth.

And that there were open Seas then, may be argued from the Waters we read of *under the firmament*, Gen. 1. 6, 7. *And* GOD *said, Let there be a firmament in the midst of the Waters, and let it divide the waters from the waters. And* GOD *made the firmament, and divided* THE WATERS WHICH WERE UNDER THE FIRMAMENT, *from the waters which were above the Firmament.* But had there been none but River-waters in the first World, and not such an open and huge Collection of Waters, as we now see: the Firmament could not so properly have been said, to *divide the waters from the waters.* For then it must rather have been in the midst betwixt the *Earth* and the Waters; and so must have divided the *Earth* from the Waters; the *Earth* which was under the Firmament, from the Waters above it. For as for the River-waters, *they* would have been too inconsiderable, to have had the Partition made by the Firmament, predicated of them in exclusion of the Earth, or in preference to it. It would have been as if the KING should have said, Let a Wall be built betwixt the *Thames* and the Conduits of *London*, to part them; without taking any notice at all of the City, which is infinitely more remarkable than the Conduits are.

But therefore the *Theory* presents us with a *new* Notion of the Firmament, and makes it to be quite another thing, than what it has always been said to be; namely, That *Cortex* or Outward Region of Earth, spread and founded upon the Abyss. And

so

ſo the Waters of the Abyſs under that Earth, muſt be the Waters under the Firmament. I cite but two Paragraphs to this purpoſe. *(a) Any one at the firſt view might be able to gueſs, that this exterior frame which GOD eſtabliſht upon the Abyſs, is to be underſtood by that Firmament, which GOD is ſaid to have eſtabliſht between the Waters below and above,* Gen. 1. 6. & 7. And again, *(b) As to the Firmament between the waters, it was a remarkable Phænomenon of the firſt Earth, or rather the firſt habitable Orb it ſelf, which every way encompaſſed and ſhut up the Abyſs; and ſo divided the Waters above, from thoſe below.*

(a) *Primo intuitu facilè quis ſuſpicari poſſit, hanc compagem exteriorem, quam Deus ſtabilivit ſuper faciem Abyſſi, intelligendam eſſe per illud Firmamentum, quod Deus dicitur ſtabiliſſe inter aquas inferiores & ſuperiores,* Gen. 1. 6. & 7. Theor. p. 124.

(b) *Et quoad Firmamentum interaqueum inſigne erat Phænomenon telluris primigeniæ, vel potius ipſe orbis primus habitabilis, qui circuit undique & concluſit Abyſſum; atque ita Aquas ſuperiores ab inferioribus ſejunxit.* Ibid. pag. 254.

But this truly is ſo far from giving any ſatisfaction, that it will rather bring the whole *Hypotheſis* to confuſion: I mean, while thus it runs againſt Scripture again, and that moſt directly and ſhamefully. For the (*Firmamentum interaqueum*) Firmament that divided the Waters; was ſo far from being a *Frame* or *an Orb of* Earth, or *the firſt habitable Earth*, that (as the DIVINEST SPIRIT tells us) it was that wherein the Fowls were to fly, which yet were to *fly* above *the Earth*, Gen. 1. 20. Yea, in that very Verſe it is ſaid to be *the Firmament of* heaven. And by GOD himſelf is ſtiled, *Heaven*; *GOD called the Firmament*, heaven, *ver.* 8. Even that very Firmament which divided the Waters; as we learn from the two foregoing Verſes. And therefore *the waters under the Firmament*, in the ſeventh Verſe; are ſaid in the ninth Verſe, to be *the waters*, מתחת השמים, *under the*

(a) *Ausim enim dicere quantum verum Naturæ innotescit adhuc, Firmamentum Mosaicum prout Vulgò intelligitur esse prorsus ἀφιλόσοφον.* Ibid.

Heavens. I confess, the *Theorist* twits us for understanding by the *Firmament* what we commonly do; calling it an (a) *Unphilosophic* thing. But I forbear to retort. It is enough to shew that the advantage lies so much on our side, and that the ingenious Philosopher is so utterly lost in his Notion.

And since to make the Earth before the Flood, to be this Firmament, is so impossible; as being manifestly repugnant to the Truth of GOD: what remains but that it should be that diaphanous *Expansum* stretched out betwixt us and the Clouds? which as it is constituted of *Air* chiefly; so it is the place wherein Fowls do fly, according as Providence was pleased to appoint. And to seal up this for a certain truth, it is known that the *Hebrews* have no other word whereby to express, *Air*, but שחק, or, רקיע *Heaven*, or *Firmament*. Only whereas *this Aereous* Expansion extends from hence to the cloudy Regions (where are the Waters above the Firmament; and therefore are called * *Waters above the Heavens*) we must note that there is *another* Firmament mention'd by *Moses*. I mean that *Expanse* of indefinite vastness, wherein the Celestial Lights are fixed: for as we read, *Gen.* 1. 17. *GOD set them in the Firmament of Heaven.*

* Psal. 148. 4.

But then this Aereous space we speak of, being the *true* Firmament; this proves there were open Seas at first. Else (as was said before) this Firmament must have divided the Waters from the *Earth*; whose surface (bating a few Rivulets) would have been entire under it: but could not so properly have divided the Waters above the Firmament, from the Waters under it; because the Waters under the Firmament would have been in no united Body, and of no join'd or continuous *Superficies*; but (to grant what

what the *Theory* ſuppoſeth) diſperſed in Rivers running on the Earth, which would have been one huge unbroken Continent. Yea, and in a conſiderable Tract of Ground around this Earth, there would not have been ſo much as one Rill of Water neither; even according to the *Theory* it ſelf, allowing its Hydrography.

5. But here we meet with Oppoſition upon ſeveral Accounts. As firſt, if Open Seas were the Waters *under* the Firmament, in the primitive State of things; then the *Clouds* muſt be the Waters *above* the Firmament: But againſt this it is objected thus: * *If nothing be underſtood by the Celeſtial Waters, or Waters above the Firmament, but the Clouds and the middle Region of the Air as it is at preſent: methinks that was no ſuch eminent and remarkable thing, as to deſerve a particular Commemoration by* Moſes, *in his ſix days work.* To which I take leave to anſwer, That the Clouds, how contemptible ſoever they may ſeem, are no whit unworthy to be ſpecified or remembred by that famous Writer in his *Coſmopœia*, or Story of the Worlds Creation. And this will appear if we rightly conſider but *two* things concerning them; Their *Dimenſions*, and their *Uſefulneſs*. * Theor. pag. 234.

Firſt, Look to their *Dimenſions*. Who can tell what vaſt and mighty things they are? To what length and breadth do they ſtretch out themſelves? and how do they cover whole Kingdoms at once with their ſhady Canopies? And then they are of anſwerable thickneſs too. So that interpoſing betwixt the Sun and us, they oftentimes turn day into night almoſt, by intercepting his light. Which, in the Holy Philoſophy, as an act of Providence, is thus

thus aſcribed to GOD. *With clouds he covereth the light, and commandeth it by that which cometh betwixt*, Job 36. 32. Sometimes they mount up and fly aloft, as if they forgat or diſdain'd the meanneſs of their Origin, and ſcorn'd to be thought of earthly extraction. Sometimes again they ſink and ſtoop ſo low, as if they repented of their former proud aſpirings, and did remorſeful humble Penance for their high preſumption. And though I may not ſay they weep to expiate their arrogance, or kiſs the Earth with bedewed Cheeks in token of their Penitence; yet they often proſtrate in the Duſt, and ſweep the very loweſt grounds of all, with their miſty foggy trains. One while they are ſpread thin and ſingle over us; another while they are doubled, trebled, and ſtrangely pil'd up or whelm'd one upon another: or elſe built with *Stories* as it were, and made into ſeveral Concamerations. And therefore they are ſaid to be, עליותיו *His* (that is GOD's) *Chambers*, *Pſal.* 104. 3, 13. *Now*, they look like Ridges of Hills in our Horizon: *anon*, like a Row or Chain of Rocks: and by and by they hang like pendulous Mountains, or ſwim like floating Iſlands in the Aiery Ocean. *Here*, they pour down abundance of *Rain*; and *there*, as much *Hail*: in one place, they ſcatter *Sleet*; in another, deep *Snow*, and that for many hundreds of Leagues together. To ſay nothing of thoſe glorious things the *Rain-bow*, *Parelia's*, *Paraſelenes*, &c. *Thunder* alſo is from the Clouds. And yet it is a thing ſo very conſiderable, that GOD himſelf calls it his VOICE, in the *Pſalms*; yea, his *Mighty* VOICE, and alſo his *Glorious* or *Majeſtic* VOICE. So much Power, and Glory, and Majeſty is there in it, that it ſtrikes awe and terror into the hearts of the beſt,

as

as well as of the greateſt. And certainly (the righteous being bold as a Lion) it was a greater ſign of its Dreadfulneſs, that a good Man's Heart ſhould *tremble and be moved out of its place*, at this *VOICE of GOD's excellency*, *Job* 37. than that the *Roman* Emperor ſhould run under his Bed.

Thus the Clouds appear to be ſtrangely capacious Veſſels, or Store-Houſes rather of *Meteor* Proviſions. And yet (which is admirable) when they are never ſo large, and never ſo thick; never ſo full, and never ſo heavy; and (as one would think) ſhould load the Air with inconceivable gravitation: yet they do not fall down and cruſh us to pieces, or bury us alive under Mountains of Ice. No, they bear up as lightly, and drive on as ſwiftly through the yielding Sky, as if they had no kind of weightineſs in them. And to whatſoever Philoſophy may impute this (as to their being always in Motion; their being turgid with Vapours; to the thick conſiſtency of the Air under them, or the like) the thing is really and greatly to be wondered at. And therefore *Pliny* conſidering it, was ſtruck with Admiration, and cry'd out as in a pang of rapture or ſurprize; * *quid mirabilius aquis in cœlo ſtantibus?* *What is more wonderful than the Waters ſtanding in the Air?* And well might he think it a marvelous *Phænomenon*, when *the Ballancings of the Clouds* are ſaid by the ALMIGHTY to be his own works, and not only ſo, but *the wondrous works of him*, as he is *perfect in knowledge*, Job 37. 16. In which regard, the Etymology of שמים *Heavens*, is not unfitly fetcht from, שמם *to be aſtoniſh'd*, and מים *Waters*. *Quod ſtupendo modo aquæ illic ſuſpenſæ haereant*: *Becauſe Waters hang there in an aſtoniſhing manner*, ſays *Buxtorf*. But why then ſhould they be thought ſo *deſpi-*

* *Nat. Hiſt. l.* 31. *c.* 4.

cable by the *Theorist*, as to be *unworthy* of a particular commemoration by *Moses*?

They cannot be so, if, in the Second place, we consider their *Usefulness*. They are so far from being wholly *Superfluous*, or purely *Ornamental* things; that they are highly beneficial or *Useful*, *Three* ways. That is to say,

For the Earth,
For Mercy, and
For Correction.

* Chap 3. 7. 13. The Distinction is * *Job*'s; and therefore so authentic, that we need not scruple to go upon it.

First, They are *Useful* for the Earth. As they contribute greatly to the Preservation of it; to preserving it in a good and verdant State. If the same Great GOD whose Powerful Goodness brought the World into being, and fixt it in a Regular and Curious Order; did not by a wise and gracious manutenency (exerted chiefly in a well contrived Disposition and Concatenation of things, linkt to one another by a continued Chain of just Connexion and dependence) hold them fast together; they would soon shatter and dissolve into saddest Confusion. For though the Machin of the Universe, be as august, as it is immense; yet were it not for the accurate Symmetry of its parts, so skilfully fitted and connected amongst themselves: and for the mutual support which one piece derives and affords to another, by means of that necessary and elegant contexture, which runs through the whole habit or *Compages* thereof; it would immediately fall asunder, and rush into an heap of irreparable Ruines. Its Motions in some places would flag and faulter; and

and in others grown as much too fierce and violent: and ſo through unhappy deficiencies and redundancies of Motion (that commonly change and deſtroy Nature) poſt into innumerable Diſorders and Intanglements; and ſo become a moſt lamentably hampered thing, eternally devoid of all beauty and harmony.

And the very ſame would happen to the Earth in its Proportion. It is now a very goodly piece, and incomparably furniſht and adorned. There are few places in it but afford taking Proſpects, or preſent the eye with ſuch pretty Objects; that if the Beholders be not too incurious, they may well be affected with them. Herbs, Flowers, Trees, Fruits, Springs, Brooks, Rivers, *&c.* with what variety, and in what abundance does it ſend forth? But yet let the Clouds we ſpeak of, with-hold their moiſture but a few years; and what a rueful change would then appear? The choiceſt Grounds which now ſwell with Plenty, and luxuriate with fatneſs and pleaſing Gayeties; would be miſerably exhauſted, and their tempting amœnities turned into horridneſs. They would be quite deveſted of their florid attire, and of all their rich and gorgeous habiliments. Yea, not only their wanton gawdy Dreſſes, but even their coarſeſt and moſt ordinary Cloaths would be ſindg'd off their Backs: and being ſtript of their decent neceſſary Garments, would have nothing left to cover their nakedneſs.

We live in an Iſland, where (according to St. *Peter*'s phraſe) the Earth ſtands *in the Waters and out of the Waters*, more than in other places. Yet, as much Water as we have about us, ſhould the Clouds be unkind, and deny us their effuſions; to what grievous ſtraits ſhould we ſoon be reduced?

We may juſtly conclude ſo, from what has happen'd by ſome ſhort Droughts amongſt us; the effects of which are found upon Record in our *Engliſh* Chronicles. And if a little dry weather be intolerable to *us*, who dwell ſo near the Seas, and have *Neptune*'s Territories round about us; how extreamly pernicious muſt laſting Droughts be, to higher or more In-land Situations?

But therefore the *Firſt Uſe* of the Clouds, is to keep the Earth in a Flouriſhing Condition. To temper the immoderate heat of the Sun, and to aſſwage his ſcorching fury. To moiſten the Air, and keep it cool; and to cool the Earth by keeping it moiſt. That ſo once in a year at leaſt it might put on its bravery, and be deckt and array'd in its prideleſs Gallantry; the Image of its native finery, and thoſe higher glories, wherewith at firſt it was better beautified and imbelliſht. And therefore when GOD brings the Clouds over it, to perform their work of natural Diſtillation; He is ſaid to do it, לארצו, *for his Earth*; in the quoted Text. Becauſe the Earth is *His*, and becauſe it might continue to be *like* his; that is, Comely and Graceful. Whereas if Clouds by their Waters ſhould not refreſh it, in a ſhort time it would ſcarce be fit to be owned for GOD's Earth. It would be ſo ſear and bare, and barren and defolate; that it would hardly look like a piece of *His* Workmanſhip. Yea, ſo parched would it be, and ſo dry would it grow, and ſuch heats would it conceive from the inflaming Sun; that it would be forced to anticipate its final Deſtiny, by burning, in good meaſure, before the Conflagration.

Secondly,

Secondly, The Clouds are *Useful* for Mercy. They do not keep the Earth from Desolation, and help to maintain it in a Condition good and flourishing, upon its *own* account only, but upon *ours* also. That so we may be fed, and cloathed, and furnished, with its valuable Products, and the fruits of its increase. The *Psalmist* (if we would read this in Holy Stile) expresses it thus: † *Thou visitest the earth and blessest it, Thou makest it very plenteous. Thou watereſt her furrows, Thou sendest rain into the little valleys thereof; Thou makest it soft with the drops of rain, and blessest the increase of it. thou crowneſt the year with thy goodness, and thy clouds drop fatness. They shall drop upon the dwellings of the wilderness, and the little hills shall rejoice on every side. The folds shall be full of sheep, the valleys also shall stand so thick with corn, that they shall laugh and sing.* And in another place. * *He watereth the hills from above, the earth is filled with the fruit of thy works. He bringeth forth grass for the cattle, and green herb for the service of man. That he may bring food out of the earth, and wine that maketh glad the heart of man, and oyl to make him a chearful countenance, and bread to strengthen man's heart.* † Psal. 65. 9, 11, 12, 13, 14. * Psal. 104. 13, 14, 15.

But this is not *all* the mercy which showrs down from the Clouds. They drop an higher mercy on us still: I mean as they are an Argument, and a mighty Argument, against the black and cursed sin of *Atheism*. For being notable Instruments of Divine Providence, they so bear witness in a powerful manner to the existence of a GOD. And therefore when as great a Disputant as ever entered the Christian Schools (except the adorable Master of them) would have reasoned Men into an acknowledge-

knowledgment of the True GOD; he argued from this very *Topic*, the *Clouds*; or (which is all one) from the Rain they afforded. Yea, he told them plainly, That GOD himself made use of it as an Evidence, to prove and attest his own being. *He left not himself without witness, in that he gave us* Rain, *Acts* 14. 17. And truly he that shall consider all the *Phænomena's* of this *Meteor*, and trace it along from its Rise or Generation, to its fall and profitable effects upon the Earth; will find it of singular force to evince a DEITY.

As for the Causes, Nature, and Qualities of *Rain*; the way of its Production, the manner of its Distillation, *&c.* the Apostle urged them not: he knew those things were too high for the Men of *Lystra*. But then he pressed them with the thing *another* way, more suitable to their Capacity; namely, As Rain was a means of the Earth's being fruitful. *He gave us* Rains *and* fruitful *seasons*. Pursue it but on this part, and how powerful an Argument or Testimony will it be, of the Existence of a GOD? I mean, as it will appear to be a wonderful Instrument, exactly fitted for its appointed work; and as it manifests a strange Providential Contrivance, in adapting it, in point of congruity and ability, to be the excellent Cause of such signal Effects.

For suppose the most understanding Man, as to that concern, in the whole World; had Woods and Nurseries, and Orchards and Gardens, and Fields and Pastures, to be watered: how would he chuse to have it done, so as it might be most for *their*, and consequently for *his own* advantage? Why, in the same way we shall find it done by the *Clouds*, only better: and indeed so much better, that it will be very

very hard, if not impoſſible, for *Art* to match it by any Invention. A certain Indication, that a more than ordinary or Humane Wiſdom, is intereſſed in the Affair. That the Clouds were made, that is, and alſo are managed by a GOD; whoſe Infinite Wiſdom indu'd them with that Nature, and placed them in that Order, and put them in that capacity of ſerving us as they do. So incomparably, that is, as no wit of Man can mend their Method. For let the skilfulleſt, I ſay, chuſe at what rate he would have his Grounds to be watered; and then ſee if the Clouds commonly come not up to his Rules, and exceed them too in what is fit to be done.

Firſt, We may be ſure he would appoint *the beſt kind of Water to be uſed.* And what Water ſo fit for all ſorts of Plants, as that which deſcends from the Clouds above? For conſidering how it is raiſed by the exhalative influence of the Sun, it can have nothing of ſaltneſs, acrimony, or deadneſs in it; nor yet of ſtarving thinneſs nor coldneſs neither; but muſt be as light, and unctuous and ſpirituous, as that Element, when ſimple, can well be; and by vertue of its ſutable qualities and conſiſtency, be moſt proper for invigorating the Seminals of all things. And then being drawn up from all parts of the Earth almoſt; as ſimple as it ſeems to be, there muſt needs be very great mixture in it. I mean, though it be all Water, yet it muſt be a Compound of all Waters as it were; as being an extract of all ſorts of moiſture that the Earth affords in its ſeveral Regions. Whence it follows, that all ſorts of Plants muſt find ſomething in it (it being originally in part derived perhaps from the Countries in which they grow) highly agreeable to themſelves; as conſiſting

of

of Particles fit to enter them, and easie to be turned into their substance. Which being suckt up by them, and drained by exquisite percolation through their fine digestive Pores; immediately becomes Sap (which is the Plantal Chyle or Blood) for their nourishment and accretion.

Secondly, Without question he would have these Waterings *seasonably performed*. And here the Clouds are most kind to Vegetables again; and by a regular method answer their necessities. For they yield both former and latter Rains. Such as may cherish them while they are young and make them grow; and strengthen them as they grow, and carry them on to perfection. Whereas if all these Rains should fall at first, the tender Springals would come to nothing; as being surfeited with too much moisture, and the principle of their Life irrecoverably chill'd, if not extinguisht. And if all should pour down upon them at last, the Showres would be to no purpose. For coming too late, they would be in vain: especially as to all Frugiferous things; which being shrunk and stunted with immoderate exiccation, would be unable to yield their kindly Products.

Thirdly, We need not doubt but he would have his Grounds watered *in a gentle manner*. And this, I may say, the Clouds do unimitably. Sometimes with dewy Mists; sometimes with greater, sometimes with lesser, commonly with soft and moderate Showres. Whereas should they discharge themselves in extravagant quantities; they would wash up the weaker, and beat down the stronger Plants; and by their too free and impetuous Defluxions, be extreamly injurious, if not fatal to both.

And

And can we think that what we have noted already, ſhould be done by meer *accident*? That the Regions above, which need them not, but are rather clogged and cumbred with them; ſhould draw up ſuch plenty of Waters for *us*, who cannot poſſibly ſubſiſt without them: and then ſend them down again of ſo elaborate a nature, at ſo ſeaſonable times, and in ſo ſutable meaſures: and all by caſual Oeconomy, and the conduct of blind and incertain Chance?

Fourthly, We may ground upon it that he would have theſe Waterings to be *conſtant*. Not only for two or three Months, or ſome few years; but ſo long as he lives at leaſt, to name no longer period. Nor are the Clouds deficient in this circumſtance neither. For as they have watered the Earth through all ages paſt, ſo they will do the ſame indefatigably for the future, even till the final Conſummation of all things. And though no *one Sett* of Clouds can ever be fixed or permanent, they being perpetually flitting and volant; yet as ſome fly from us, others ariſe; and ſo from new ſucceſſions of them, we have ſupplys of freſh Rain. And therefore albeit they are paſſant things, they leave very good and laſting effects of their tranſient fugitive preſence with us. And here the hand of Providence is viſible again. For put caſe that things by a fortuitous hit, had fallen luckily at firſt into that convenient poſture for Rain, in which now they ſtand (which would be moſt ſurpriſing to think;) yet that then they ſhould perſiſt of themſelves, ſo long, and ſteddily, and inalterably in the ſame; is not to be imagined. No, where the Wheel of Order runs on in ſo even, and withal in ſo laudable and holding a Courſe; 'tis a plain caſe that its Motions were

were derived from the impulſe of Heaven; and are maintained by the help of a Divine Influence, or Providential Direction and Concurrence.

Fifthly, We may reaſonably conclude, that he would appoint things to be watered *intermittingly*. Leſt too much drineſs together, ſhould injure them on the one ſide; or too much moiſture prejudice or bane them on the other. Nor are the Clouds faulty in this piece of ſervice, but perform it as it were, with a great deal of care and ſeeming Officiouſneſs. For when they have poured out their kindneſs liberally on the Earth, they uſually ſtop up their Bottles again; and by ſuſpending their effuſions promote its fruitfulneſs; as well as by ſending them down upon it. For as Rains that are new and freſh from above, are moſt nouriſhing to Vegetables; ſo their intermiſſive deſcents make them to be more nutritive ſtill. For then having drunk up and digeſted thoſe that are paſt; they become more receptive of them that ſucceed. And ſo ſucking in what is fit for their aliment with the more greedineſs; they diſperſe and concoct it with the more eaſe and ſpeed.

And truly in the alternate viciſſitudes of wet and dry weather, there is ſomething, at times, moſt remarkably *Providential*. For when we have had ſore and tedious Rains, for that very reaſon they ſhould hold and increaſe; becauſe Nature is prepared and inabled thereunto by abundance of Vapours. And when we have had a long and exceſſive drought, for the ſame reaſon it ſhould continue; becauſe Nature is fitted to carry it on; the parched ground affording fewer Exhalations, and there being a ſcarcity of matter out of which Rains ſhould be made. Yet (as experience proves) it happens not thus, but on the contrary. For when Nature's Diſpoſition in the caſe,

caſe, does ſenſibly ſtand one way; ſhe is turned about, and as it were againſt her ſeeming and ſet Inclinations, led into another. Which whiſpers and ſuggeſts to the thinking Man, that ſhe is certainly directed by an hand from above, and in theſe preterintentional and undeſigned changes (as we may call them) is over-ruled by a power ſuperior to her own; and alſo joined with ſuch Wiſdom, as orders her much better than ſhe could do her ſelf.

Laſtly, We may preſume that this Perſon would certainly have *all* his Grounds to be watered. That the one might be fruitful as well as the other, and all of them recompence the impartial care, with a general Fructification. And here the Clouds are not at all defective, but act their part in this neceſſary ſcene, moſt unexceptionably. For they ſpread out their melting dripping Wings even far and near; and oblige the whole Earth where it needs, (not to ſay where it has no want) with their moſt free and univerſal Diſburſements. And truly were it not for their Waters ſo copiouſly ſhed down on the Earth, how miſerable would the Condition of Mankind be? But then when things are ſo well and happily ordered; as that a bleſſing ſo needful, is made ſo general; and is every where ſo common and eaſie to be had: what a bright beam of Conviction, as to the Being of a DEITY, darts forth and ſhines down from the blackeſt Clouds? For who but the Great GOD could have ſtretcht out ſuch Fountains in the Spatious Skies; and for the needs of Men throughout the World, have invented ſo adequate and incomparable Supplies?

Nor indeed are they Inſtruments of *Common* mercy only; but vehicles oft times of *Special* ſecular Bleſſing and Proſperity, to ſome Perſons. So it appears by *Eliphaz*'s Advertiſement; who tells us, That GOD *giveth rain upon the earth, and ſendeth waters upon the fields; to ſet up on high thoſe that be low*, *Job* 5. 10, 11.

Thus we have ſeen how beneficial Rain from the Clouds is, as to the *Earth*. In which reſpect when GOD pleaſes to ſend it, 'tis ſaid to come, *for HIS Earth*; as above noted. We have alſo ſeen how beneficial it is to *Men*, in watering their Poſſeſſions: and that in ſo ſingular a way, as the wiſeſt could never have projected a better. In which regard it is ſaid to come, *for mercy*. And ſo it does moſt ſignally, not only as it fills Men with *Temporal* good things for the uſe of their Bodies: but moreover as it is, or may be, a means of *Spiritual* Mercy to their Souls; in miniſtring an Univerſal Argument to Mankind, of the greateſt *Truth*, and moſt neceſſary to be believed, of any in the World.

But then in the Third place (to purſue and fill up the Holy Man's Diſtinction) it is *Uſeful, for Correction*. As GOD is infinitely Good in Himſelf; ſo He alone is able to bring good out of evil. That's an Extract which none but the ALMIGHTY by a moſt Divine Chymiſtry peculiar to his MAJESTY, is able to make. And this he frequently does for thoſe, in whoſe pure Affections he dwells and rules. *All things work together for good to them that love GOD*, *Rom.* 8. 28. But then there is another piece of his Character as true; That * *He will render recompence to his enemies*, and † *viſit iniquities upon them that hate him*. And as he has numberleſs ways of doing this; ſo he often effects it by changing

* Iſai. 66. 6.
† Exod. 20. 5.

changing things that are of neceſſary uſe, into fatal influence. Whereby he makes what is *naturally* good for Men; to be unto them *judicially* an * *occaſion of falling*. Moſt evident is this in the Inſtance of Rain. So needful is it, that we cannot ſubſiſt without it. Yet this very thing, GOD turns, when he pleaſes, into an heavy Rod; and by making it unſeaſonable or elſe exceſſive, chaſteneth his People ſorely with it. Yea, he imploys it not only as a Rod to chaſtiſe his Servants; but ſometimes as a Sword to cut off his Adverſaries; and an Inſtrument of Vengeance to ſweep away the ungodly in whole ſholes or multitudes. This was never ſo tragically apparent, as in *Noah*'s Flood; when a great part of that generall deſtructive, but deſerved Blow, which fell upon Mankind, was given by this Weapon. For by the Waters of Rain in conjunction with other Waters, a period was put to the firſt ſinful World, by a very juſt, though lamentable Cataſtrophe.

* Pſal. 69. 23.

And when the Clouds and their Rains, or *the waters above the firmament*, were ſo very conſiderable *in themſelves*; and withal ſo very *uſeful* in way of *Preſervation* to the *Earth*; and in way of *Mercy* and *Judgment*, as reaching out GOD's favour and ſeverity to the World: Why ſhould they not be worthy, and highly worthy, of *Moſes*'s notice in his Divine Coſmology? The Holy *Pſalmiſt* (who we are ſure ſpake by the ſame Spirit that *Moſes* did) looks upon the Clouds as mighty eminent and remarkable things. For as he makes them to be GOD's *Chariot*, *Pſal.* 104. 3. So in another place, he makes them notable Evidences of his Magnificence and Power; † *His worſhip and ſtrength is in the clouds.*

† Pſal. 68. 34.

6. But againſt the Exiſtence of *open Seas* at firſt, it is farther objected, thus, (a) *Nor are the Waters gathered* ALL *into the ſame place; for beſides many ſalt Lakes, and ſome gulfs of the Sea perhaps heretofore impervious, the* Caſpian *Sea, which is of the ſame origin and antiquity with the great Ocean, is far ſeparate from it.*

(a) *Nec aquæ congregantur omnes in eundem locum; nam præter multos lacus ſalſos, & aliquos forſan ſinus Maris olim impervios, Mare* Caſpium *quod ejuſdem eſt originis & antiquitatis cum magno Oceano, ab eodem longe diſjunctum eſt.* Theor. pag. 123.

To take off which, I anſwer; That *Moſes* does not ſay, Let ALL the Waters be gathered into one place. Though if he had, the word A L L, in Scripture, is uſually taken in a reſtrained ſenſe, to ſignifie but a *Major* part: and ſo here it might have meant but the greater quantity of Waters. To give Proof of this out of the Writings of *Moſes*. He tells us, * That *A L L the ſervants of* Pharaoh *went up with* Joſeph *to bury his Father*. Yet we cannot think that the Court was quite empty at that time, and the King left wholly without Attendants. And therefore, ALL, there, muſt denote but *a great many*. So he delivered it as a Law to *Iſrael*; † *Three times in a year ſhall ALL thy males appear before the* LORD *thy* GOD, *in the place which he ſhall chuſe*. And yet we know that ſome of them at thoſe times muſt be decrepit, and ſome ſick, and ſome unclean; and ſo unable to take ſuch a Journey, and unfit to make ſuch an appearance. And therefore by, A L L, here, can be intended but, *many*, neither; even as many as were capable of the performance, or qualified for it. And thus indeed ALL the Waters were gathered into one place. That is, the great quantity or main Body of them was ſo: as they were incorporate and united in the Ocean. Which whereever it diffuſeth and inſinuateth it ſelf about the Earth,

* Gen. 50. 7.

† Deut. 16. 16.

Earth, is but one continued piece of Water, and ſo fills one continued ſpace with its huge *moles*. I ſpeak of a *partial*, and ſometimes a *ſecret* continuity; for it is not always open, viſible, and entire. And that the *Caſpian* Sea is a part of the great Sea, and holds a ſecret commerce with it under ground (as the dead Sea, or Lake *Aſphaltites*, is preſumed to do with the *Mediterranean*) is clear from hence; that it receives ſuch an abundance of Waters into it ſelf, and ſwells not with them. For though the Stream of *Volga* (which is thought to afford Waters enough in a Years time to drown the whole Earth) continually diſcharges it ſelf into the *Caſpian* Sea; it is never the fuller. And therefore the *Theory* need not have inſtanced in that Sea as a diſtinct and ſeparate Sea by it ſelf. Eſpecially when it allows it to * *have communication with the Ocean by Subterraneous paſſages*; whereby it is really, though not viſibly joined to it, and in ſome ſenſe, but one with it. And then as for other *Gulfs* and *Lakes*, that are diſtinct as to themſelves, and divided from the Ocean; how inconſiderable are they in proportion to it? But as ſo many Buckets-full to a large Pool. Yet ſhould the Waters run out of ſome huge Pool, and ſettle together elſewhere; as it might truly be ſaid of them then, that they are gathered together into one place, though many Buckets-full ſhould lodge in Plaſhes by the way: ſo the Waters in general, may rightly be affirmed by *Moſes*, to be gathered together into one place; though a Multitude of ſmall Receptacles, and the *Caſpian*, larger than the reſt, remain apart.

* *Per ductus ſubterraneos cum Oceano communicare.* Pag. 62.

7. But

7. But a Third Objection is yet to be removed (for I am willing to encounter all that are Material) which is this. If the Earth had *Open Seas* at firſt, dividing it into *Continents* and *Iſlands*, and interlacing and environing them, as now they do; how could the ſeveral parts thereof, ſo ſeparate, be peopled with Men and ſtockt with Beaſts? Or to uſe the words of the *Theory*, (a) *The propagating or conveying of Men and Animals into ſo many ſeparate Worlds, would be difficult to explain.* I anſwer,

(a) *Propagatio & traductio hominum & animalium, in tot mundos ſeparatos, difficilis eſſet explicatu.* Ibid. pag. 123.

Firſt, It is as difficult to make out how the Earth ſhould be peopled before the Flood, though the ſurface of it had been entire. I mean upon account of *that Torrid Zone* which the *Theory* ſuppoſeth to have been in it.

Secondly, Iſlands at firſt might be nothing ſo numerous as they are ſince. But as many of them were founded, as I may ſay, after the Earth; ſo many of them may be of later date than the Deluge. Which factitious or upſtart Iſles came into being Three ways.

Some were produced of an abundance of Filth, rolling down the Streams of Rivers, and running into the Sea and ſettling there. So were the *Echinades*, ſpoken of before. Concerning whoſe Production therefore, *Ovid* makes the River out of which they came, to ſpeak thus,

——————*Fluctus noſterque mariſque*
Continuam deduxit humum, pariterque revellit
In totidem mediis (quòd cernis) Echinadas, *undis.*

Others

Others were thruſt up in ſome Seas, and appeared on a ſudden. Of this ſort was *Rhodos* in the *Carpathian* Sea, an hundred and twenty Miles in compaſs; one of the ancient Academies of the *Roman* Monarchy. *Delos*, in the *Archipelago*, one of the Fifty three *Cyclades*. Remarkable for the Temple of *Apollo*; for moſt excellent Braſs; and for the Fountain *Inopus*, which (as * *Pliny* affirms) riſes and falls as the *Nile* does, and at the ſame times with it. *Alone*, hard by *Cyzicum*, and betwen *Lebedus* and *Teos*, Two Cities of *Ionia*. *Anaphe*, one of the Twelve *Sporades* (I think) or at leaſt not far off them, as lying near to *Melos*, one of the chief of them. *Thera*, called alſo *Calliſte*, where *Callimachus* the Poet was born, and whence they went who built *Cyrene*. It appeared firſt, in the fourth year of the hundred and thirty fifth *Olympiad*, as † *Pliny* relates; and from it was the Ilet *Therasia* broken off. *Hiera*, the ſame with *Automate*, which appeared about an hundred and thirty years after: *even in our time* (ſays the ſame *Pliny*) *upon the Eighth day before the* Ides *of* July, *when* M. Junius Syllanus, *and* Lucius Balbus *were Conſuls*.

* *Nat. Hiſt. lib.* 2. *cap.* 103.

† Ibid. *l.* 2. *cap.* 87. *l.* 4. *c.* 12.

Other Iſlands again have been made by Disjunction from the Main-land. As ſome have been joined to Continents and become one with them; as *Æthuſa* in the *Lybian* Sea, to *Mundus*; *Zephyria*, to *Halicarnaſſus* in *Caria*; *Narthecuſa*, to *Parthenius*, a Promontory of *Arcadia*; *Hybanda*, to *Ionia*, and the like: ſo ſome on the contrary have been raviſhed or rent away from the firm Land. Thus *Prochyta* an Iſland in the *Tuſcan* Sea, was raiſed not far from *Puteoli*: While a great Mountain in *Inarime*, falling by an Earthquake, poured forth that abundance of Earth of which it was compoſed.

poſed. And ſo it carries the account of its Original in its (*a*) name; as (*b*) *Delos* alſo above mentioned does. *Cyprus*, a noted Iſland in the *Mediterranean*, was divided from *Syria*, ſays *Pliny*; whence it is now diſtant at leaſt an hundred Miles. *Sicily*, from *Italy*. *Eubœa*, from *Bœotia*. *Besbycus*, from *Bithynia*. And as ſome have thought, *Britain*, from *France*. And truly if *Syria*, and *Cyprus*, which are now ſo remote from one another, were once united; this makes it the more probable, that *England* and *France* might (time out of mind) have been joined by an *Iſthmus* or neck of Land.

(*a*) Ἀπὸ τῆς προσχύσεως. (*b*) Quaſi Δῆλος.

Thirdly, It may be anſwered, That as Iſlands at firſt were not ſo *numerous*; ſo the bigger of them might not lie ſo far off from Continents as now they do: the Earth being ſince much eaten away by Waters, and ſo the diſtance betwixt them made much wider. Or if they did lie ſo far from the Main-land, yet the Inhabitants of ſuch Lands, might advance into the diſtant Iſles, by the help of ſome rude kind of Boats made of hollow Trees, or the like. Or if any were ſuch out-liers, as that they did not deſignedly make towards them, or accidentally hit upon them; we may without inconvenience, grant them never to have been inhabited. And ſo we read of that *African* Iſland, St. *Thomas*, in the *Atlantic* Ocean, under the Æquinoctial; that at its firſt diſcovery (though ſince the Flood) it was unpeopled, and had nothing in it but Woods.

Laſtly, I anſwer, As to the grand Continents of the Earth; *Europe*, *Africa*, and *Aſia* (which are three of them) have known Inlets by Land, into one another. And, for ought we can tell, there may be Inlets out of *Aſia* into *America*, in the Northern parts of

of them. But however we are ſure it is but a narrow Strait, that ſeparates the Kingdom of *Anian* from *Tartary*. And who can ſay but that before the Flood (and perhaps for a good while after it) there might be ſome Neck of Land coupling both together, and affording an eaſie Paſſage out of the one into the other; which may be ſince waſht down or ſwallowed up? For as the Earth does ſometimes gain ſtrangely upon the Water (witneſs the City of *Antioch* (to ſay nothing of *Ægypt*, the Bay of *Ambraſia*, the Flats of *Teuthrania*, and the now Meadowy level where *Meander* runs, once belonging to *Neptune*'s Empire) which at firſt, ſays * *Pliny*, ſtood upon the Sea coaſt, but even in his time became an hundred and twenty five Miles diſtant from it:) ſo the Sea otherwhiles prevailes as much againſt the Land. Thus, the *Atlantis*, a vaſt Continent, bigger than *Libya* and all *Aſia*, (ſays † *Plato*) by a terrible Earthquake, laſting a day and a night, κατὰ τὸ θαλάσσης δῦσα ἠφανίσθη, ſunk down into the Sea and diſappeared. And he that would ſee what the *Mediterranean* has devoured, let him but read the ſhort Ninetieth Chapter of the Second Book of *Pliny*'s Natural Hiſtory: where he gives a brief Account of what incroachments it has made in *Acarnania*, *Achaia*, in the *Propontis*, *Pontus*, &c. And when the Sea has been thus uſurping upon the Land, and has made violent breaches in ſeveral places; why might it not make a paſſage for its Waters between *Tartary* and *Anian*, though there was none at firſt? or why might not the ground ſink there by an Earthquake, or the like?

* *Nat. Hiſt. l. 6. c. 27.*

† *In Timæo.*

But grant the *Streight* we speak of, to have been ever the same that now it is: yet it will not be over difficult then neither, to conceive how *America* should come to be inhabited. As for *Quivira*, which lies right against *China*, and joines to *Anian*; that *that* was peopled out of *Tartary*, is not to be doubted. The course of Life which the *Americans* were found to lead thereabouts, does fairly shew it; as being correspondent to that of the *Tartarian Hordes*, or *Scythian Nomades*. Only the Question will be, How the *Tartars* could swim over this Arm of the Sea, as having no shipping. For the resolving of which, we need but consider; that when the *Spaniards* grew acquainted with *America*, they found that the People upon the Coasts thereof, used little Boats made of the Trunks of Trees, hollowed (not by Iron Instruments, because they had none; but) by fire. Now grant but the *Tartars* (who dwelt upon the Coasts opposite to *Anian*) to have used the like; and how easily might they at times be accidentally hurried thither, in those sorry Sciphs, before they were aware? and so begin the Plantation of the *American* World. And then do but yield that the Inhabitants of *Tartary* before the Flood, were but as ingenious at making these *Canoes*, and as addicted to the use of them; and it might *then* be peopled the same way. Though what better Conveniencies for Transportation, the Antediluvian *Tartars* (as I may call them) might have; we cannot say. Nor can we hope ever certainly to understand, who were the *Aborigines*, or first Planters of the Post-diluvian *Americans*; or how they came into that spatious Tract of Ground, that half of the World of unknown extent, called the *West-Indies*. For the Natives being Strangers to Learning,

ing, have no History amongst them, or Records of their own Antiquities, that can make any tollerable discovery of this nature. As for their coming to the place where they built *Mexico*, under the Conduct of *Vitzliliputzli* their GOD, who went before them in an *Ark*, (which account we have in the Story of the *Mexican* Kingdom, related out of their Memorials and Traditions) it is so general and obscure; that no clear knowledge of their Beginning can be gathered out of it. I will only note therefore that as to the peopling of *America*, *Torniellus* is of our Opinion. For he says, * *America is a Continent with our World, or not very much disjoined from it, to which there might be passages by Sciphs or little Boats.*

* America vel nostro orbi Continens est, aut ab eo non valde disjuncta, ad quam scaphis aut parvis navigiis trajici possit. Anno Mund. 1931. n. 49.

CHAP. XII.

1. *The* Scripture's *Silence touching the* Rain-bow, before *the Flood, does not argue its* non-appearance *till* after *it.* 2. *Its appearance from the* beginning, *no hindrance or diminution of its* Federal Significancy. 3. *But matter of* congruence *to* GOD's Method *of Proceeding in* other Cases. 4. Clouds *were extant before the Flood, and therefore the* Rain-bow *was so.* 5. *The* Conclusion *of this Chapter, relating to the* Two *foregoing ones also.*

1. I Should now have passed directly to the next *vital* or *primary* Assertion of the *Theory.* But there being no fitter place to do it in, I shall here bestow one short Chapter upon the *Rain-bow.* For that also is made use of collaterally, to support the *Hypothesis* we dispute against. Concerning it, GOD expresseth himself thus, * *I do set my Bow in the Cloud, and it shall be for a token of a covenant between me and the Earth. And it shall come to pass, when I bring a cloud over the Earth, that the Bow shall be seen in the cloud.* And because we heard nothing of it till *now*, 'tis presumed that it never appeared before. But by the same reason we may as well conclude, That a *Cloud* was never seen before neither; because here we find the *first* mention made of one. Which must needs be false, inasmuch as the Flood proceeded in great measure from violent Rains. And to suppose Rains without a Cloud, is the same absurdity, as to suppose Children without a Mother. And therefore our hearing nothing

* Gen. 9. 13, 14.

of

of the Rainbow, till the Flood was paſt; is no good Argument that it *was* not, but that it was not *ſignificant*, before. And it is moſt like that we had not heard of it at laſt in the Sacred Volume (no more than we do of *Comets*, *Eclipſes*, &c.) if it had not been turn'd into a Pledge of Mercy to us. And in this ſenſe, as it was made a Symbol of the merciful Covenant; GOD might ſay emphatically, *I do ſet my bow in the Cloud*, when he ſtruck this Covenant with *Noah*. It was in the Cloud indeed before, but then it was only of *Nature's* ſetting there; and ſo it was but a meer *Cipher*, or at leaſt made no other Figure, but that of a bare *Phyſical Meteor*. But afterward when by Divine appointment, it became uſeful beyond its proper capacity, and never appeared without ſomething in it more taking than its colours; as being cloathed with a rare additional excellency, the new impoſition of a preternatural Signality: then, and ever ſince it might more juſtly and peculiarly be ſaid, to be ſet in the Cloud *by GOD*. For though it ſtands there ſtill in a natural and ordinary way; yet it ſerves to an extraordinary and ſupernatural end, and he it is that made it do ſo.

2. Nor would this ſignificancy which the ALMIGHTY put upon it, be at all impeached by its exiſting from the *Beginning*. For though it had appeared as commonly before the Deluge, as ever it did ſince; it would not for that have been the leſs authentick or aſſuring token of GOD's Covenant, or of his fidelity in keeping the ſame. For its force that way, depended not upon the Nature of the thing (applied to this ſymbolical uſe) but upon Heavens Inſtitution. So that if GOD had appointed

appointed the *Sun* to that use, he would have signified the same thing that the *Bow* does; though as all must grant, the *Bow* is the most fit Emblem of the two; and therefore it was chosen. For *that* never shows it self but in a Cloud, and with a Rain; both which were instrumental to the great Inundation: and so serve most properly to mind us of it, and from thence to pass our thoughts to GOD's Promise, of securing the World from such another.

Were it yielded therefore, that there never was a Rainbow, till that *Noah* saw after the Flood; what considerable Point would be gained as to GOD's Design in exhibiting of it? What clearer Token would it have been of his Covenant? What stronger support of Mens confidence in it? the two principal Ends whereunto it was appointed. Why should *we* (for instance) that are now alive, be the more firmly perswaded of the Truth of GOD's Compact, or the more fully satisfied that he will surely stand to it? Indeed if it had been a *New* Apparition; by being so very fine and curious, it might have wrought prettily upon *Noah*'s Phancy, and theirs who were with him. Especially it coming with such a Promise of Mercy, and finding them in the midst of such gastly ruines. But bating but this, that its *Newness* might sweetly affect its Beholders, making delightful and somewhat surprizing Impressions on their Minds, and raising in them little transports and wondrings; what great benefit could result from it? As to the Persons then in being, it would have been a most valid Ratification of the Divine Covenant, without its novity: as being turned into a Seal of an immutable Promise of Security against general Floods to come, made by that

that GOD who had juſtly delivered them, and that moſt miraculouſly, from one lately paſt. And as to after Generations, it muſt be all one to them, whether the Celeſtial bow was firſt exhibited ſince the Deluge, or before it. For as many as think aright concerning it, that it is an Effect of Natural Cauſes; and that the rorid Cloud, the oppoſite Sun, and the Eye of the Spectator, being rightly diſpoſed, ſo as to make due Refractions and Reflections of the Sun-beams at requiſite Angles, it muſt as neceſſarily appear as fire muſt burn: they cannot diſcern any ſhadow of reaſon, why it ſhould not as well aſſure them the World ſhould be drowned no more, had it been extant ever ſince the Creation; as if it had commenced its appearance at the drying up of the Flood. To be ſhort; whenever it appears, it is becauſe it cannot do otherwiſe: but when it does appear, it betokens the Earth's preſervation from drowning, meerly upon the account of GOD's Ordinance, that ſo it ſhould do. And therefore it might be as good a *Prognoſtic* or Token of the Worlds indemnity from a ſecond Flood, though it had appeared in all Ages before; as if it had then ſhown it ſelf *firſt*, when GOD was pleas'd to make it the Sign of his Covenant.

3. And indeed it is the way or method of Providence both in its *Penal* and *Propitious* Diſpenſations, to make known, and common, natural, and familiar things, Marks of his Diſpleaſure, and Significations and Vehicles of its kindneſs and beneficence.

Thus,

Thus, as to Puniſhment, it was a piece of the Serpent's Curſe, that he *ſhould go upon his belly*. Yet it does not appear that this Malediction deprived him of Legs, or that he and his *Species* ever went erect. So it was made part of the Womans Sentence, that her Husband ſhould *rule over her*. Yet her Condition before, was a State of Subjection to him, as intimated to proceed from the order of her * Creation. So that what ſtands clearly imputed to her ſin, and ſeems to be the plain Conſequent of her Guilt, and the effect of her Doom; was antecedent to the ſame, and the Lot of her Innocence. Only Circumſtances were altered, and what was ſweet and eaſie as Nature at firſt; was unhappily changed into trouble and penance, in the iſſue of things.

* 1 Tim. 2. 13.

And the like is obſervable in the Oeconomy of Mercy. I mean, in the very conduct of Religion it ſelf, and that in the ſublimeſt Myſteries thereof. For the Evangelical Sacraments were inſtituted in *Water*, *Bread*, and *Wine*, for ſealing and ratifying a far nobler Covenant, than that betwixt GOD and the Patriarch *Noah*, extending to his Poſterity, and all living Creatures. And yet theſe were common Elements, and of ordinary uſe at all times. Only poſitive Commands and Divine Inſtitution improved them into means of Chriſtian Proſelytiſm, and Communion with the DEITY.

And this makes it the more probable, that the Rainbow was an uſual Meteor. Becauſe then GOD in giving it to the World in Confirmation of his Promiſe or Pact; would have acted moſt conſonantly to his other proceedings. Yea, even to his proceedings in the higheſt and holieſt Solemnities of Religion; of neareſt intercourſe with His MAJESTY,

MAJESTY, and ſo of greateſt importance to Mankind. For there he has made the moſt common things, to be Signs and Myſtical Deferents of himſelf, and his Favours, to all worthy Partakers of them.

But *all ſuch inſtances*, ſays the *Theory*, *fall ſhort, and do not reach the caſe* before us. * For *a ſign confirmatory of a Promiſe, when there is ſomething affirmed* de futuro ——— *muſt indiſpenſably be ſomething* New. *Otherwiſe it cannot have the Nature, Vertue, and influence of a Sign.* And a little before, *Such Signs* ——— *muſt be ſome* new *appearance, and muſt thereby induce us to believe the effect* ——— *otherwiſe the pretended Sign is a meer Cypher and ſuperfluity.*

* Pag. 237. Read alſo pag. 236.

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Sometimes he has made things *new* and *ſtrange* to be Signs of this nature. Thus, his own Deafneſs and Dumbneſs, was to be a Sign to *Zachariah*, of his Promiſed Son. The Retrogradation of the Shadow on *Ahaz*'s Dial, was to be a Sign to *Hezekiah*, of his promiſed Recovery. And the Fleece expos'd to the Dew, firſt *wet*, and then *dry*, was to be a Sign to *Gideon*, of his promiſed Victory. But then,

Sometimes he has made things to be Signs, that on the other ſide are *common* and *uſual*. Thus the Fruit of a Tree growing in Paradiſe, was made a Sign of Man's Immortality, if he continued Obedient: and therefore it was called *The Tree of Life*, ſay many of the Learned. And ſhooting with Bow and Arrows upon the ground (than which nothing could be more ordinary) was made a Sign

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to *Joaſh* of his prevailing againſt the *Syrians*. And therefore when he ſhot, the Arrow was called *The Arrow of the LORD's deliverance from* Syria, 2 Kings 13. 17. Here was * *ſagitta ſignificans & promittens ſalutem*; or, in the *Theory*'s words, *a ſign confirmatory of a Promiſe*, wherein *there was ſomething affirmed* de futuro; but it had nothing *new* or *extraordinary* in it (the thing being moſt common and uſual) ſave only that GOD by his Prophet, intimated its ſignificancy that way. But had it not therefore *the nature, vertue, and influence of a Sign, whereby to induce the King to believe the effect? Was it a pretended ſign* only, and *a meer Cypher and Superfluity*? The like may be ſaid of the *Rainbow*. It was no *new appearance*, but a *Common Meteor*, uſually ſeen in the firſt World. But being ſtamped by GOD with a ſignality that way; it immediately put on the Nature, Virtue, and Influence of a confirmatory Sign; and became able to induce *Noah* and his Poſterity, to believe that the Promiſe of the Earth's Preſervation from future drowning, ſhall certainly be performed; according to the ſignificancy wherewith it was marked, to ratifie that Promiſe.

* *Piſcat. in loc.*

And no wonder that things extant and *common* in the World, ſhould be made confirmatory Signs of GOD's Promiſes; when things tranſient and actually paſt long before (and ſo not to be taken cognoſcence of but by remembrance) and things that never did or were to exiſt till long after his Promiſes ſhould be accompliſht (and ſo as yet were no real things, and to be lookt at only with an eye of Faith) have been made ſuch Signs. Of the firſt ſort was * *the Sign of the Prophet* Jonas. Whoſe being vomited up of the Whale, after three days continuance in its Belly; was made a Sign of our SAVIOUR's

* S. Mat. 12. 39, 40.

SAVIOUR's rising from the dead, after his triduous abode in the Holy Sepulchre. Though *Jonah* was swallowed, and cast up by the Fish, near a thousand years before our LORD's interment and Resurrection. Of the latter sort was the miraculous Conception and Birth of the *Messiah*, which was made a Sign of safety promised to * *Ahaz*, against *Rezin* and *Pekah*; but was not brought to pass till above seven hundred and forty years after. Other instances of the same kind occur, *Exod.* 3. 12. *Isai.* 37. 30.

* Isai. 7. 14.

4. But we have a farther proof yet of the existence of the *Rainbow* before the Flood. And though it be but indirect and consequential, yet it may not want its weight. It is the *existence of Clouds then*. For if they were before the Deluge, as they are now; there were all causes needful for the production of the *Iris*: which could not but frequently conspire or fall in with one another, so as to paint that beautiful thing in the Heavens. And that there were Clouds in the first World, has been proved already by the same Arguments that evince there was a Sea and Mountains: for they imply and necessarily infer the being of Clouds. The Flood also was made of Rains in a great measure; and those Rains must descend from Clouds. And if Nature could produce Clouds *then*, she must be supposed to have done it long before; as being in a better capacity to effect it. For the Earth and Air could never be more hot and dry, than when the Deluge came. Scripture also gives countenance to this, that Clouds were extant from the beginning. *When he prepared the Heavens —— When he established the Clouds above, —— When he appointed*

pointed the foundations of the Earth, Prov. 8. 27, 28, 29. Whence it appears, that GOD's eſtabliſhing the Clouds, was contemporary with his preparing the Heavens, and appointing the foundations of the Earth. Indeed, שחקים coming of, שחק, is πολύσημον, a word of various ſignifications. It may ſignifie *Æther*, or *Air*, or *ſmall Duſt*. , But then the *Heavens* and the *Earth* being both mentioned beſides; *Æther*, *Air*, and *fine Duſt*, muſt be comprized in *them*: which determines the word here to that ſenſe in which it is rendred. And very properly; for beſides that *Clouds* are ſaid to be *the Duſt of* GOD's *Feet*, Nah. 1. 3. the word in many places of the Holy Volume, does denote, *Clouds*; and that ſo directly and inavoidably, as it can be applied to no other ſenſe. Nor may we forget that clear intimation, or evidence rather of the early exiſtence of Clouds, *Gen.* 1. 7. Where the Waters above the Firmament, muſt be Waters *in the Clouds*, as has been already ſhewed. Even the *Theory* it ſelf allows them not to be *Superceleſtial* Waters. For as they are inconſiſtent with that *Syſtem* of the World which it goes upon; ſo it expreſly diſputes againſt them and * rejects them. And ſo what Waters elſe could they be, ſave thoſe in the Clouds? Which grant them to have been, and how peculiarly were thoſe *Clouds above* eſtabliſhed (according to *Solomon*'s word) by GOD himſelf? when as yet there was no Sun to exhale them from the Earth.

* Pag. 16.

Let this be caſt in as an Overplus; the *Rabbies* believed there were Rains in Paradiſe. (Though for ſome little time there might be none, *Gen.* 2. 5.) For when the LORD GOD put *Adam* into the Garden to dreſs it; they underſtand a kind of ſpiritual Cultivation of it, as he occaſioned it to flouriſh

by his religious Performances. Particularly he presented, קרבנות, *Gifts* or *Oblations* for obtaining Rain and a right Influence of the Heavens upon it. Yet if there were Clouds and Rain, how neceſſarily muſt the glorious Bow appear, when Showres fell in a juſt poſition to the Sun?

5. To conclude this Chapter. If any thing in it will prove there was a *Rainbow*, or *Clouds* from the beginning; the ſame will prove *Mountains*, and *open Seas*. And if any thing in the Two precedent Chapters, will prove there were *Mountains* from the beginning; the ſame will prove *Seas and Clouds*. And if any thing will prove *open Seas* from the beginning; the ſame will prove *Clouds* and *Mountains*. For theſe three do mutually imply and depend on one another. And there being no good account of their *later* emergency into *Being*, but much to the contrary; they muſt in reaſon be thought to *coexiſt* from the *firſt*. And I remember, the learned and ingenious Dr. *More*, ſetting down ſome odd conceits of Philoſophical Enthuſiaſts, puts this amongſt the reſt; *That there were no* Rainbows *before* Noah's *Flood*. *Diſcourſe of Enthuſiaſm*, §. 44.

CHAP.

CHAP. XIII.

1. *The* Doctrine of Paradise, intelligible without the Theory. 2. Where *that Doctrine is* best taught. 3. What *it is*, *with* a brief Paraphrase *upon it*. 4. *It is* Clear *in it self*, *though* obscured *by Writers*. 5. Longævity *before the Flood*, *no* property *of Paradise*; *and might be the Priviledge but of* few. 6. *It could not be common to* all, *according to the* Theory.

1. THUS at length we come to Paradise. A place of greatest Fame, and of equal obscurity. For though touching it we hear very much, yet as to the site of it, we know but little. And to this Paradise the next *Vital* or primary *Assertion* of the *Theory* relates; which runs thus, *The Doctrine thereof cannot be understood, but upon supposition of the aforesaid Primitive Earth and its Properties.* But against this Assertion also we except; and do not doubt, but upon enquiry into the Doctrine of Paradise, to make it out, that it is Intelligible, without the help of the *Theory*. At least as intelligible *without* its *Hypothesis*, as it is *with* it; and that will be sufficient to our purpose.

2. Should any demand where *the Doctrine of Paradise* is best or most truly delivered; and what Writings contain the most authentic and credible account concerning it: whither could they be directed but to the Sacred Scriptures? For what there occurs in reference to the Paradisiacal State or Regions; may be firmly grounded upon as infallibly true.

true. Whereas what we meet with in ſome other Books, may be incertain, as written by Perſons of ſuſpected Credit. *Poets*, for inſtance, are by no means to be regarded in this matter. They are Men of wit and licentious fiction; and when they are ſtruck with their proper *Oeſtrum* or Rage, and grow warm in the vein of Romanceing; their Pens run on at a ſtrange rate, rangeing as far as quaint Phancy can carry them. But as to *them*, let thus much only be noted: That whereas the *Theoriſt* applys what they write of the *Golden Age*, to the Paradiſiacal State before the Flood; as if what they ſay, were ſome dark and imperfect Memoires of that: it might be diſputed (were it worth the while) whether they ſet not that Age juſt after the Flood; making *Noah* to be *Saturn*, and the principal Characters of the Golden Age, to fall in with ſuch things as happen'd in that Period. Several (of no contemptible learning) have been of that Opinion, and *Bochart* for one. As many as are diſpos'd to read what he wrote of this nature, may find it in the firſt and ſecond Chapters of his *Phaleg*. And if what Poets have delivered of the Golden Age, refers to times and things of a Poſt-diluvian Date; we have no manner of reaſon to regard them in the leaſt, as giving any light either into the Doctrine or State of Paradiſe.

Nor truly are *Fathers* (thoſe infinitely more excellent and ſolid Men) to be too much relied on in this caſe neither. I mean no farther than they are conſonant to the Oracles of Heaven, and write fairly after that inſpired Copy, which came down from thence. For though they be free from light and Poetic Figments, they are full of *Allegories* and high Rhetorications; and too *Hyperbolical* (erroneous ſome of

of them) to be followed in all things. Thus when *Ephrem Syrus*, *Moſes Bar Cephas*, *Bede*, *Strabus*, *Rabanus Maurus* and others, place Paradiſe near the Circle or Orb of the Moon; and St. *Baſil* makes it πόπον ὑπερέχοντα τ ὅλης κτίσεως, *a place above the whole Creation*; and ἀνεπισκότητον διὰ τὸ ὕψος, *obſcur'd with no darkneſs by reaſon of height*; and the *Hebrew Maſters* in general, will have it made before the World: how can theſe things be tolerably reconciled to a Terreſtrial Paradiſe? And while ſome again (ſuppoſing the Ocean to incircle the Earth) place Paradiſe on the *other* Hemiſphere; and then to bring Men into *this* after *Adam*'s Fall, will have the Ocean to be fordable, and People of that talneſs as to wade through it on foot: who can believe Paradiſe had ſuch a Situation? Eſpecially if we add, that other Doctors yet (of whom * *Bar Cephas* ſpeaks) upon account of the Site of Paradiſe beyond the Ocean, held this Continent of ours was quite unpeopled and a kind of Deſart till the Flood. And which ſtill intangles things more and more, they generally concluded that the four Rivers of Paradiſe, were *Tigris*, *Euphrates*, *Ganges*, and *Nilus*; and that having their Spring-heads on the other ſide of the Sea, by a ſtrange penetration or traject̃ion, ſtruck through the Earth, and brake out on this ſide of the ſame. To follow the Fathers here, can neither be ſafe nor eaſie. And better it would have been, if the *Theoriſt* had not gone ſo far after them; but inſtead of that, had kept to his word; † *We will never aſſert any thing upon the authority of the Ancients, which is not firſt proved by Reaſon, or warranted by Scripture.*

* *De Parad. cap.* 14.

† Pag. 4.

And

And therefore while Poets purſue the Golden Age in golden Dreams, and ſet it off in fine and extravagant ſtrains: and the Fathers expatiate in too large and lofty *Encomiums* of Paradiſe, deſcribing ſuch rare and unaccountable Excellencies and *Phænomena's* of it, as it never had, but in their miſtaken Idea's and Alluſions: let us wiſely attend to the Voice of GOD's SPIRIT in his unerring Word. So we ſhall learn what is fit and neceſſary concerning Paradiſe; and by keeping within the bounds of ſober truth, ſhall never be cumbered with ſuperfluous knowledge; nor be put to the trouble, firſt, of inventing humorous Notions, and then of defending them.

3. Now as to the Doctrine of Paradiſe, it is fully comprized (ſo far as we need to conſider it) in the following Periods of Scripture. It will not be amiſs to beſtow a ſhort Paraphraſe on them.

Gen. 2. 8. *And the LORD GOD planted a garden eaſtward in Eden, and there he put the man whom he had formed.*

8. No ſooner had GOD the LORD of all, brought Man into being, but in ſpecial reſpect and kindneſs to him, he aſſigned him his Dwelling in the ſweeteſt Country of the whole Earth. In a place ſo ordered by the great care and wiſe contrivance of his Providence, that it abounded with delights; and for its exceeding pleaſantneſs, was as the Garden of the World: ſituate in that Tract of Ground which is called *Eden*, and lies * Eaſtward from hence.

* Where *Moſes* wrote the Deſcription of it.

9. And this Garden was most rarely furnisht. For besides Floriferous and Fruit-bearing Plants, the products of which respectively, were grateful to the Eye, and gustful to the palate, and useful for nourishment: there were two very extraordinary Trees. One, *the tree of life.* So called, because its Fruit (if eaten) would make a Man live very long upon Earth; and that without sickness, pain, or decay: or at least was a Symbol of Eternal Life, to be injoyed by him in a *better State*, upon condition of unsinning Obedience in *this.* The other, was *the tree of knowledge of good and evil.* Called by that name, because GOD had ordained that if *Adam* tasted its Fruit, he should presently know what Evil was, by a quick and sad sense of it; and the better know what Good was, by the lamentable loss of it. Both these Trees grew within the Garden.

Ver. 9. *And out of the ground made the* LORD GOD *to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

10. And to the end that this Garden thus flourishing and fruitful, might so continue; a River was made to spring up in it, or to flow through it. Which how far soever it might run in one single Stream, and then divide into *two* or *three*; at last it fell into *four* branches or chanels.

Ver. 10. *And a River went out of Eden to water the garden, and from thence it was parted, and became into four heads.*

Ver. 11.

Which before they terminated or disburthen'd themselves; as four several heads, were known by four distinct names, * after they had passed the Garden in one Current.

* *Recte igitur* Lambertus Danæus *in Antiquitatibus ait, quatuor illa flumina fuisse unius & ejusdem aquæ sive fluvii ex* Edene *nascentis divortia seu brachia. Et addit, sontem istum & fluvium ex eo emanantem in* Edene *regione, antequam se in divortia illa quatuor diduceret, hortum illum terrestrem irrigasse, & quidem totum adhuc & non divisum; postquam autem totum hortum irrigaverat, tunc se infra hortum in ista quatuor flumina divisisse.* Alsted. *Encyclop. l. 20. Histor. c. 11.*

Ver. 11. *The name of the first is Pison: that is it which compasseth the whole land of Havilah, where is gold.*

Ver. 11. As for the first of these Heads (for its fruitfulness in Fish, or the abundance of its Waters) it is called *Pison*, and by * them that dwell near it, *Phasis*, or *Pasitigris*. Which dividing it self from *Tigris* (whereof this is the most southern branch) about *Apamia*, runs along by the Land of *Havilah*: and parting that Land from the Country of *Susiana*, it directs its course towards *Teredon*, and thereabouts empties it self into the *Persian* Gulph.

* *Pasitigrin incolæ vocant.* Curtius.

Ver. 12. *And the gold of that land is good: there is Bdellium, and the Onyx-stone.*

12. Of which Land of *Havilah* (whither *Saul* chased the *Amalekites*, 1 *Sam.* 15. 7.) it is memorable that there is Gold in it, and that Gold of an excellent sort. It has also (the Tree, or, Gumm, or Pearl, called) *Bdellium*, and the *Onyx-stone*.

13. The second River or Branch (from its falling off or turning another way) is denominated *Gihon*. The very same that passing by * *Adiabene*, the most Northern Province of *Assyria*, compasseth the Land of *Chush*, or the Country of the *Asiatic Æthiopians*; that is, it glides along by it.

Ver. 13. *And the name of the second river is Gihon: the same is it that compasseth the whole land of Æthiopia.*

* See Mr. Carver's Discourse of the *Terrest. Paradise.*

14. The third Arm or River (from the sharpness of its Waters, or the swiftness of its Current) is called *Tigris*; whose course lies to the East of *Assyria*. And as for *Euphrates*, the fourth Head or Stream; it is so well known, that it need but be named.

Ver. 14. *And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria: and the fourth is Euphrates.*

15. And GOD directed *Adam* into the Garden of *Eden*, and placed him there; appointing him (as a piece of his recreation) to cultivate and order it.

Ver. 15. *And the LORD GOD took the man, and put him into the garden of Eden, to dress it, and to keep it.*

16. And as to the choice Fruits growing upon the several Trees in the Garden; GOD grudged him none of them; but gave him free leave and full power, to take when, and where, and as much as he pleased, even of the best of them.

Ver. 16. *And the LORD GOD commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

Ver. 17.

Ver. 17. *But of the tree of knowledg of good and evil, thou ſhalt not eat of it: for in the day thou eateſt thereof, thou ſhalt ſurely die.*

17. Only he charged him very ſtrictly, that he ſhould not eat of the Fruit of the Tree of Knowledge: aſſuring him that if he did, it would coſt him dear; for he ſhould certainly loſe his Life thereby.

This is the Doctrine of Paradiſe, ſo far as at preſent we are concerned to look into it. What occurs in the Divine Story beſides, is rather of *Perſonal*, and *Moral*, than of *Local* Conſideration. It relates to *Adam* himſelf, rather than to the Paradiſiacal place of his reſidence. Only what we find in the Cloſe of the Third Chapter, muſt be taken in; which runs as followeth:

Ver. 22. *And the LORD GOD ſaid, Behold, the man is become like one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever:*

22. And now, my Angels, that Man has eaten of the forbidden Fruit, ye ſee how *wiſe* he is grown thereby. He has throughly tried the truth of that Promiſe the Serpent made him; and lo, how goodlily he has improved himſelf in GOD-like knowledge, which he aimed at, and thirſted after. Since he has been thus egregiouſly fooliſh, 'tis a thouſand to one, if we let him alone, but he'll fall into another piece of unreaſonable and undoing folly. And if he can but get to the Tree of Life, and taſte the Fruit of that, will

will presently conclude that his Life on Earth shall last for ever; and so neglect Repentance and Preparation for a better.

23. To prevent this therefore, GOD immediately turned him out of the Garden, into that place whereabouts he was created. And whereas in his Paradisiacal condition, he might have subsisted deliciously of what Nature yielded of it self; Now he was to live in a more painful manner, spending his strength in Tilling the Ground, that so it might afford wholsome sustenance for his Body, which was formed out of it.

Ver. 23. *Therefore the* LORD GOD *sent him forth from the Garden of Eden, to till the ground from whence he was taken.*

24. And being driven out of this pleasant Garden; to the intent he might never re-enter it more; GOD, by the ministery of Spirits, fired the Earth whereabouts his way of return lay into it. Which burning continually (as it does this day in many places, and as it did in * *Babylon* of old) was as effectual a means to keep *Adam* out; as if Providence had set a number of Cherubim to guard the passage leading thither, by brandishing flaming Swords.

Ver. 24. *So he drove out the man; and he placed at the east of the garden of Eden, cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life.*

* *Campus est in* Babylonia *in terdiu flagrans.* Plin. *Nat. Hist. l.* 2. *c.* 106.

4. Now

4. Now what is there in all this ſo difficult or abſtruſe, as not to be intelligible? The Doctrine of Paradiſe indeed has been ill handled, as well as ſome others: and has received great injury from ſuch as intended it nothing but kindneſs. Even eminent Writers, by exalting it too high, and inlargeing it too much; have unhappily obſcured it, and brought a wild Confuſion into it. Prepoſterouſly ſtriving to imbelliſh and improve it, they have mightily eclipſed and diſparaged it. Juſt as a true natural Beauty is ſpoiled by the addition of Artificial; and a lovely Viſage, made worſe by painting. But view it in its *ſacred* Pourtraicture, as *Scripture* has drawn or repreſented it; and ſo we ſhall have a fair Deſcription, a graphical or exact Delineation of it. So it will appear in its genuine Colours, and juſt Proportions; in its proper Features and due Complexion; and without all manner of diſgraceful Blemiſhes, or monſtrous Diſfigurements. For,

Firſt, Here is nothing that turns the whole Story into Myſtery or Allegory. That makes Paradiſe it ſelf, to be the Soul; *Adam*, the Mind; *Eve*, the Senſes; the Serpent, Pleaſures; the four Rivers, four Cardinal Virtues, *&c.* Which is the way that *Origen*, *Philo*, and St. *Ambroſe* go. Nor,

Secondly, Is there any thing that intimates, the Garden of Paradiſe was the whole Earth. That the four Rivers mentioned in the Deſcription of it, had the Ocean for their Fountain. And that two of them, *viz.* *Piſon* and *Gihon*; were *Ganges* and *Nilus*: the one, running through *India*; and the other, through *Egypt*: according to the *Manichees*, *Becanus*, and *Noviomagus*. Nor yet,

Thirdly,

Thirdly, Does it mount Paradiſe up above the tops of the Hills, or aſſign it its Situation near the Moon, in an Earth different from ours: where *Bar Cephas*, *Bede*, and *Rabanus* ſet it.

Theſe, we muſt confeſs, are things hard to be underſtood, and never to be made out. They contain in them unexplicable intricacies, and draw after them innumerable abſurdities. Such as quite overthrow the truth of *Moſes*'s Narrative, and ſo the Veracity of GOD himſelf. But therefore, as we ſee, they are no parts of the Doctrine of Paradiſe. That's entire without them, as Scripture delivers it; which makes them neither Eſſentials, nor Appendages of it. They are but διδασκαλίαι τῶν ἀνθρώπων, * Coloſ. 2. 22. * *the Doctrines of Men*, according to the Apoſtle. Τερατολογίαι καὶ ματαιολογία *fine and noiſy words*, according to *Epiphanius*. And they that firſt ſpake them, being Perſons of Fame, their Reputation gave credit to what they ſaid; and their great Authority drawing others after them, they were followed by many, though themſelves went not in the right way.

Laſtly, Here is not the leaſt touch, upon a *perpetual Æquinox*, or a *perpetual Spring*; or the *Pullulation*, or *Growing* of Animals out of the Earth; † Pag. 176. which the *Theory* makes † Properties of Paradiſe. Nor is there a Syllable ſpoken, of *Adam*'s being formed at firſt on the other ſide of the World (that is, in the Southern Hemiſphere) and then of his being tranſplanted hither. Nor is there any intimation, that the *Flaming Sword* was the *Torrid* * Pag. 257. *Zone* (as the *Theory* * allows it to have been) but rather ſomething that ſuggeſts the contrary. For Cherubim could no way be concerned in that; nor could it well be ſaid to be *placed at the Eaſt of the Garden of* Eden, when it was placed round the Earth

Earth in way of Longitude. Nor do we hear a word, of Rivers ſpringing up on one ſide of the Earth, and then ſhooting through it to the other ſide, by deep and unintelligible trajections or tranſmeations. Thus a multitude of Difficulties would be ſtarted; and ſuch, as before we could run them down, would lead us a weary, yea, an endleſs Chaſe. But therefore theſe are no pieces of the true Doctrine of Paradiſe. That's clear, and obvious, and eaſie to be underſtood: at leaſt as eaſie as the *Theory*'s Doctrine concerning it is. For ſay that Two Branches of the Paradiſiacal Stream, be ſomewhat obſcure; yet we need not fear but they will as ſoon be ſet out to all Mens ſatisfaction; as the *other two* ſo well known, together with *Aſſyria*, &c. ſhall be found in the Southern Hemiſphere of the World, where, according to the *Theory*, Paradiſe was ſituate. Eſpecially when the upper Orb or Rim of the Earth fell into the Abyſs; and Rivers and Countries were all jumbled together in unſpeakable Confuſion.

5. As for *the Longævity of the Antediluvians*, that could be no Property or Adjunct of Paradiſe neither; inaſmuch as the common Parents of Mankind, were ſoon thrown out of it: and ſo the length of *their*, or of their *Childrens* lives, could not be owing to that State or Place, becauſe none of them lived and died therein. Indeed the *Theory* will have this *Longævity* to be a *Character* of the Firſt Earth, as *Paradiſiacal:* and * holds it was *common to good and bad, and laſted till the Deluge*, Mens *houſes of clay ſtanding eight or nine hundred years and upwards.* And though I will not poſitively deny this, That the People of the Firſt World

* Pag. 189.

did generally live to ſo wonderful an age (it being a received opinion) yet give me leave to ask; upon what good authority does it ſtand? The ſacred Hiſtorians will hardly ſupport it. For though
† Gen. 5. he tells of † ten Men in a lineal deſcent that were long livers; yet this will be no concluſive Argument that all were ſo. For *they* were excellent Perſons, and admirably uſeful upon ſeveral accounts. Beſides founding and improving of Learning and Sciences; they were to inſtruct the World in Vertue and Goodneſs; to govern both in the Civil (it may be) and Eccleſiaſtical capacity; To countenance and propagate, as well as to defend the True Religion; to take care of the Worſhip, and promote the Kingdom and Intereſt of GOD; and to ſhame the looſeneſs, and reform or reſtrain the lewdneſs of Men. And they being thus highly uſeful and needful; no wonder they were continued ſo long upon Earth. And thus we find *Noah* (it being requiſite ſtill in ſome meaſure upon the ſame
† Gen. 9. 28, 29. accounts) living † three hundred and fifty years after the Flood, and reaching to nine hundred and
* Gen. 11. fifty in all. And alſo * *Shem*, *Arphaxad*, *Salah*, and *Eber*, living (for the ſame reaſons) much longer juſt after the Flood; than others did *then*, or have done *ſince*. Though we may ſay, of their long life, as *Rabbi Levi* (quoted by *Genebrard* in the firſt of his *Chronology*) did of the *Longevity* of the Antediluvian Patriarchs, that it was *opus Providentiæ, non Naturæ; the work of* Providence, *not of Nature*. Of ſuch a miraculous providence as ſuperintended the *Hebrews* in the Wilderneſs, and cauſed that their Cloaths by forty years wearing did not wax old. And then if we grant ſome of the prophane ſtock, (of the impious Race of *Cain*) to have lived

lived as long (as the Ten Patriarchs before the Flood, and perhaps ſome few others not mentioned) by the ſame kind of Providence; for that they were exceding eminent in their ways, for very laudable and neceſſary things: (as *Cain* himſelf, for Husbandry and Architecture; *Jabal*, for Paſturage, and the ordering of Cattel; *Jubal*, for Muſick; *Tubal-Cain*, for Mechanics, and the like:) Grant, I ſay, but ſome of the degenerate Seed, of the worſer ſort of Men, to have lived a great while for perfecting the lower and leſſer Arts: as ſome of the Holy Seed and better ſort did, for carrying on things of an higher nature, and bigger concern: and poſſibly the Prerogative of Longævity, will be ſtretcht as far, as by the ſacred Records, it can upon *certain* Grounds, be extended. And though the *Theory* makes the Longævity we ſpeak of, common to all the Antediluvians; yet in the Sequel of this Chapter it will appear, that even according to the *Theory* it ſelf, it could not be a general thing.

But (in the mean time) if *Divine Story* proves not ſuch Longævity common to the Antediluvians; how ſhall *other Hiſtory* do it? The *Theoriſt* cites *Joſephus* as to this, and *he* brings in ſeveral Authors. What he ſays of the long life of them before the Deluge, I ſhall ſet down more fully than the *Theory* does. **They being beloved of GOD, and newly created by him, uſing alſo a kind of nouriſhment agreeable to their nature, and proper to multiply their years; it is no abſurd thing to ſuppoſe that their years were of that continuance: conſidering that GOD gave them long life, to the end they ſhould teach Vertue, and ſhould conveniently practiſe thoſe things which they had invented in* Aſtronomy, *and by* Geometry; *the demonſtrations whereof they never had attained,* * *Antiq. l.* 1. *c.* 4.

except they had lived at leaſt ſix hundred years. For the great year is accompliſhed by that number of years: whereof all they bear me witneſs, who (either Greeks *or* Barbarians*) have written ancient Hiſtories. For both* Manethon *(who wrote the Hiſtory of* Egypt*) and* Beroſus *(who regiſtred the Acts and Affairs of the* Chaldeans*) together with* Molus, Heſtiæus, *and* Hierom *of* Egypt *(who give an account of the* Phœnician Antiquities*) accord with me in that I have ſaid.* Heſiodus *alſo,* Heccatæus, Hellanicus, *and* Acuſilaus, Ephorus *and* Nicholaus *do declare, That they of the firſt World lived a thouſand years. But let every Man judge of theſe things as he beſt liketh.* Where (to let paſs other circumſtances) let it be noted, that *Joſephus* attributes long life, only to ſuch as were *beloved of GOD.* and that to ſuch ends as were now ſpecified; that they might *teach Vertue,* and *uſe and improve* Aſtronomy *and* Geometry, wherein they could have attained to no conſiderable skill, without long life. And then as to the reſt of thoſe Authors he remembers; how could *they* underſtand the thing better than himſelf? For beſides Scripture (which *Joſephus* was much better acquainted with than *they*) what elſe could give them information in the caſe? And therefore their account, we know, is utterly falſe: for none of the firſt Worlds Ancients could ever reckon a thouſand years compleat. Only ſome of them (in the ſacred Regiſter) came pretty near it; though moſt fell ſhort of it by ſuch a Period of time, as very few Lives comparatively now reach to. And that *Joſephus* himſelf did not believe that all lived ſo long, as the Writers cited by him do mention; is plain from his ſhutting up the forequoted Chapter, with an expreſſion ſhowing diffidence

diffidence in himſelf, by allowing it to others. *Let every Man judge of theſe things as he thinks beſt.* Which I deſire may be noted the rather, becauſe there are few that write for this Longævity of the Prediluvians; but they ſtill quote this place in *Joſephus*, and back what they ſay, with the Authorities he brings. Yet we ſee, he is ſo far from being *poſitive*, in the matter, that he leaves People wholly to their own judgments about it. And as for Scripture, I ſay, he read and underſtood it as well as others; and could he have found good proofs of the Point there, he would doubtleſs have ſpoken more definitively of it. And the truth is, Scripture ſays not one word of *Cain*'s, or his Childrens living eight or nine hundred years. And therefore when we granted they might do ſo, it was no abſolutely neceſſary Conceſſion. But this is obſervable, that the Invention of *Manual* Arts, and ſuch things as might be carried on to good degrees of Perfection in a leſs ſpace of time; fell to *their* care and management. Whereas (according to the *Jewiſh* Hiſtorian) *Aſtronomy*, and *Geometry*, which could not be learnt but in longer Periods, were ſtudied by thoſe *Virtuoſo's*, who are upon Holy Record for *long-livers*. Which tacitly intimates that the *reaſon* of long life, and ſo *long life* it ſelf, was not common to *all*. And though *Moſes* remembers a few by name that lived ſo very long; yet this no more proves that *all* attained to the like age, before the Flood; than his ſaying * *there were Giants on the Earth in thoſe days*, does imply the whole Race of Mankind were ſuch. Yea, as his telling the World, there were ſome Giants *then*, does import that the reſt were otherwiſe: ſo his mentioning ſome ſo very long livers, may inſinuate that the

* Gen. 6. 4.

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the reſt were not ſo. Nor do we ſtand quite alone in this Opinion; For *Rabbi Moſes* in his Book *de directione perplexorum*, as *Burgenſis* cites him (*Addit.* 1. in *Gen.* 5. *apud* Lyr.) was of the ſame mind. And as he attributes length of life before the Flood, *miraculo divino, to divine miracle*; ſo he ſays, *diuturnitas fuit ſolùm in illis qui in ſacra Scriptura nominantur, ſcilicet* Adam, Seth, Enos, *&c. non autem in aliis contemporaneis, qui non tam diuturnè vivebant; ſed ſicut poſt diluvium. Length of life was only in thoſe, who are named in the Holy Scripture; that is to ſay,* Adam, Seth, Enos, *&c. but not in others their contemporaries; who did not live ſo long; but as* Men lived *after the Deluge. Burgenſis* himſelf alſo (firſt, a moſt learned *Jew* of *Spain*, and then a famous *Chriſtian* Doctor) ſeems to be of the ſame judgment with the *Rabbi*, in this matter.

But if at laſt it be urged, that the Authors aforeſaid are too many and conſiderable, to have their Teſtimonies queſtioned or rejected; and that what they delivered of the Prædiluvians Longævity, muſt be true of them in *general*, they receiving the thing by authentic *Tradition*: let it be yielded. But then I muſt demand, and may be allowed to do ſo; How comes it to paſs that *Tradition* is ſo *partial*, and not equally faithful as to other great concerns of the firſt World? Particularly, why does it not by the Pen of the ſame, or of other Writers, tell us explicitly of a *conſtant Æquinox*, and a *perpetual Spring*, as *Cauſes* of that Longævity? and not leave it to be imputed to *nouriſhment* and higher things; whither *Joſephus*, we ſee, aſcribes it. Why does it not tell us of a Sky without Clouds; and an Heaven without Rains; and an Earth without Seas,

Seas, and Mountains, *&c.* Surely if *Tradition* ſpake ſo loud in *one* caſe; and was ſo dumb or deeply ſilent in the *reſt*: this ſeems to evidence, that however there might be ſomewhat of truth in that *one Phænomenon*; there was none in the other.

6. Though truly that all the Prediluvians were ſuch long livers, cannot well be ſuppoſed for this reaſon. Becauſe then their Multitudes would have overlaid the Earth, and they would have wanted room wherein to ſubſiſt. For grant them to have multiplied but as Mankind did juſt after the Flood, or as the *Iſraelites* did in the Land of *Egypt*, or even as People do now adays; and where would there have been place convenient for them? And yet that they did increaſe at ſuch a rate, and faſter too, is but reaſonable to think; in regard humane Nature if ever it were ſtronger at any time than other, was ſo at firſt. To which add, that *Digamy* was in uſe before the Flood: and *Lamech* (one who was infamous for it) is ſaid by *Joſephus*, to have had ſeventy ſeven Children by his two Wives. Yea, perhaps Men were not only for *two*, but *many* Wives, *Geneſis* 6. 2. and Polygamy muſt contribute greatly to the encreaſe of Mankind.

But there needs no farther Proſecution of this. The *Theory* yields as much as we contend for, or can deſire in the Caſe: Though no more than what may be true, and ſo inavoidable. * *'Tis likely they were more fruitful in the firſt Ages of the World, than after the Flood; and they lived ſix, ſeven, eight, nine hundred years apiece, getting Sons and Daughters.* And again; † *If we allow the firſt Couple at the*

* Pag. 22.

† Pag. 23.

the end of one hundred years, or of the firſt Century, to have left ten pair of Breeders, which is **an eaſie ſuppoſition,** *there would ariſe from theſe in fifteen hundred years,* **a greater number than the Earth was capable of** ; *allowing every pair to multiply in the ſame decuple proportion the firſt Pair did.* So that if a *Suppoſition* (which (in the *Theoriſt*'s own judgment) is *eaſie*, may be but admitted (as why ſhould it not?) either the Longævity of the Antediluvians muſt not be *univerſal*, or the Earth was *incapable* of the *number* of its Inhabitants. Nor could the Primitive Earth receive greater numbers of People than this. For grant it had no open Seas in it; yet the *Middle* Regions of it being uninhabitable in regard of heat; and the *Polar* ones upon account of Wet and Cold: both will be reduced to a pretty equal capaciouſneſs. And ſhould it be alleg'd, that the firſt Earth was bigger in Circumference, than this is; that will be made good, by caſting in on the preſent Earth's ſide, the ſinking hollowneſſes and declivities of Valleys; and the ſwelling protuberancies and gibboſities of Mountains; neither of which the firſt Earth had.

Farther, if People before the Flood, were generally ſo long-liv'd, and this their Longævity proceeded from a perpetual Æquinox, and ſettled benign temperature of the Air, as the *Theory* holds; then ſurely there would not have been that *difference* as to length of days amongſt them, as we find there was. Thus, *Lamech*'s Age (as
* Gen. 5. appears in the * Catalogue of long livers) was ſhort of *Mathuſelah*'s, near two hundred years. Whereas if the Cauſe of long life had been ſo uniform and ſteddy a thing, and ſo generally and equally

equally influential upon all, as the ſuppoſed Æquinox; the Effect would have anſwered it: Longævity it ſelf would have been more regular, and not have admitted of ſo much diſparity. Though the truth is, ſuch an Æquinox, and ſuch an Earth as we have heard of, would rather help to ſhorten life (we may think) than draw it out to ſuch a length. For certain it is, that they muſt ſhut all Winds and Storms, and Clouds and Rains, and Thunders and Lightnings, out of the Firſt World. And what are theſe but *Criſes* of Nature, wherein thoſe malignities and noxious qualities which are lodged in her, and would corrupt her; ſuffer a Solution and are diſcharged? juſt as morbific humors in the Body, firſt ferment, and then are thrown off by proper Evacuations. But when there could be no Storms or Thunders, to put the Air into Motion, and to purge and clarifie it, that ſo it might continue pure and wholſome: it being always calm and too quieſcent (like ſtagnant Water) muſt needs putrifie, and contract ſuch foulneſs as would make it unhealthy, and apt to cauſe grievous Diſeaſes and Death. *Egypt* is almoſt in the pretended ſtate of the Primitive Earth. Situate between the ſecond and fifth Climates; its longeſt day not above thirteen hours and an half; has ſeldom any Rain, but is watered by a River. Yet how ſubject is *Cairo* to raging Plagues, and where are greater or oftener Mortalities than there?

I have only this to add here. If the Æquinox ſpoken of, were the cauſe of a *general* Longævity in the Prediluvian World; then other Animals would have lived as long proportionably, as Men. That is to ſay Lions, Bears, Wolves, Dogs, *&c.* And theſe multiplying five or ſix times (to

ſay no more) as faſt as Men; might have ſoon overpowered and deſtroyed them. Alſo Rats, Mice, Fowls, *&c.* multiplying (in that World) all the year round, and in far greater numbers than the Creatures aforeſaid; would have deſtroyed Mankind another way: not by devouring *them*, but the *Fruits* of the Earth which they were to live upon. Eſpecially when Men lived wholly on ſuch Fruits (without eating Fleſh) and had no ſuch ways and inſtruments at firſt, of killing thoſe Vermin, as now they have.

Nor did the Earth yield ſuch plenty of Corn of its own accord, as to ſatisfie all granivorous Creatures, without preying upon Mens Corps. For upon Man's ſin, * the ground was curſed. And upon that Malediction, it afforded not Corn without Tillage. For thence forward even *Adam* himſelf was to eat of it, בעצב *in ſorrow* (or *labour*) all *the days of his life*; nor could he have Bread, but at the price of his † *Sweat*. And if the firſt Men had no Bread-Corn, but what their induſtry fetch'd out of the Earth; how could they defend it againſt the ſwarms of devouring Creatures, increaſing always upon them by numerous Procreations? Even barely to name all the ſorts of them, that would be hurtful upon the account we ſpeak of, and would unſpeakably abound in a World that knows no ſeaſon but Spring; is ſo great a Task, that I am willing to decline it. Yet that *other* Creatures did live proportionably as long as Mankind, the *Theory* owns; * where it makes the Longævity of *both* at once, a Third *Phænomenon* of Paradiſe and the firſt Ages.

* Gen. 3. 17.

† Gen. 3. 19.

* *Supreſt tertium Paradiſi, & primorum ſeculorum Phænomenon, Longævitas hominum, &, ut par eſt credere, cæterorum animalium.* Pag. 160.

And

And which is very conſiderable alſo, it makes the firſt Earth the common Mother of all ſorts of Animals, which naturally bred them and brought them forth. Whence it muſt follow, that thoſe Terrigenous Creatures ſtrangely increaſing by ſpontaneous Births, would ſoon have filled the World, even this way alone (though they had not propagated their reſpective Kinds) with ſuch inconceiveable multitudes; as would have eaſily ſpoiled the Earth, and ruin'd Mankind. Who as they were made in the beginning but in *one* Pair; ſo they were capable comparatively but of a ſlow Multiplication. And ſo Beaſts, Fowls, Creeping Things, Inſects, and all manner of deadly and pernicious Creatures, would have poured in upon them in vaſt numbers, and with incredible forces; while they were unable to defend themſelves againſt them.

CHAP. XIV.

1. *The Flood could not be caused by* the Dissolution *of the* Earth, *and its* falling *into the* Abyss. 2. *For it would have been* inconsistent *with the* Description *of Paradise.* 3. *It would have* destroy'd *the* Ark. 4. *And have made the Earth of a* Form *different from what now it is of.* 5. *It would also have reduced it to a miserable* Barrenness. 6. *And have overturned the* Buildings *which outstood the Deluge.* 7. *And have rendred the* Covenant *which GOD made with* Noah, vain *and* insignificant.

1. LET us now go on to the next *Vital* or *Primary Assertion* of the *Theory*, which is this. *The Disruption and Fall of the Earth into the Abyss which lay under it, was that which made the Universal Deluge, and the Destruction of the old World.* For the vehement and piercing heat of the Sun, having parched and chapped the exterior Orb of Earth, and so greatly weakned it: and also having raised great store of Vapours out of the Deep within this Orb; their force at length grew to be such, that the Walls inclosing them being unable to hold them, the whole Fabric brake, being torn in pieces as it were with an Earthquake. At which time, the Fragments of that Orb of Earth, of several sizes, plunging into the Abyss in several Postures; by their weight, and greatness, and violent descent, caused such a rageing Tumult in the Waters, and put them into so fierce Commotions and furious Agitations, as made them boil and flow up

Read the *Sixth Chapter* of the *first Book* of the *English Theory.*

up above the tops of the new made Mountains; and ſo cauſed the general Deluge. But againſt this we *Except* alſo, and ſay that the Flood could not be thus effected, for ſeveral reaſons.

2. Firſt, Becauſe it would be inconſiſtent with *Moſes*'s Deſcription of Paradiſe. What that Deſcription is, we have ſeen already; and 'tis done according to the proper Rules of *Topography*. For firſt, he marks it out by its *Quality*; a *Garden*. Then by its *name*; *Eden*. Then by its *Situation*; *Eaſtward*. Then by its *Inhabitant*; *Man*. Then by its *Furniture*; *every Tree pleaſant to the ſight, and good for Food*. And laſtly, by a *River* to Water it, which (riſing *in* it, or running *through*, or *by* it) did divide its ſtream into four Heads or Branches: all which, except one, are made to refer to ſome *Country* or other. Thus, *Piſon* is ſaid to compaſs the Land of *Havilah*: *Gihon*, the Land of *Cuſh*, or the *Aſian Æthiopia*: *Hiddekel*, to run towards the Eaſt of *Aſſyria*. But had the Earth been diſſolved to make the Flood; how could theſe Rivers, or how could theſe Countries, or any of either of them, exiſt in *Moſes*'s time; as being all ſwallowed up and for ever periſht in the fall of the Earth? And yet if they were not in being *then*, how could he deſcribe the Terreſtrial Paradiſe by them, as he does? And yet that they could have no being then, the *Theory* acknowledges in theſe words. * *'Tis true, if you admit our* Hypotheſis, *concerning the fraction and diſruption of the Earth at the Deluge, then we cannot expect to find Rivers now as they were before ——— their chanels are all broke up.* But then if the *Hypotheſis* of the *Theory* were true, what meant *Moſes* to put theſe Rivers, or

* Pag. 252.

or any part of them, or any Countries near them, into the Topography of Paradise; when together with the Earth, they were all broke up and dissolved so long before?

To make the Argument as short as may be. In case these Rivers were *not* in the first World, it was impossible Paradise should be described by them. And if they *were* in *that* World, it was as impossible they should be in *this*. And so we have good evidence, that the general Flood could not be the Effect of the Earth's Dissolution. For if it were so, *Moses*'s Description of Paradise must be false. Which, to affirm, would be horrid Blasphemy, it being dictated by the HOLY GHOST.

Nor will it mend the matter here, to fall to *Cabbalizing*, or Expounding things *Mystically*. So we shall run upon the same Rock, and put hideous affront upon the Truth of GOD, by turning it into meer Figure and Falshood. Two eminent Fathers subscribe expressly to this. The first, *Epiphanius*, whose words are these. Ἐι τοίνυν οὐκ ἔστι Παράδεισος αἰσθητὸς, &c. * *If* Paradise *be not sensible, then there was no Fountain; if no Fountain, no River; if no River, no four Heads, no* Pison, *no* Gihon, *no* Tigris, *no* Euphrates; *no Fruit, no Fig-leaves, nor did* Eve *eat of the Tree, nor was there an* Adam, *nor are there Men; but the truth is a Fable, and all but* Allegories. The other Father is St. *Jerome*, who commenting on the fourth Verse of the first Chapter of *Daniel*; infers thus from it. † *Let their Dotage be silent, who seeking for shadows and images in the truth, do overthrow the*

* *Ancor. Sect.* 57.

† *Eorum deliramenta conticescant, qui umbras & imagines in veritate quærentes, ipsam conantur evertere veritatem, ut flumina, & arbores, & Paradisum putent Allegoriæ legibus se debere subruere.*

truth

truth it ſelf, while they conceit that Rivers and Trees, and Paradiſe, ought to ſubmitt themſelves to the Rules of Allegory.

And here it may not be amiſs, to take notice how empty, and ſhallow, and extreamly trifling their reaſons are, that argue againſt a *Local* Paradiſe, and turn the Holy Story of it into Allegory. Let the Obſervation run but upon *one* Writer (who being as good as any that way, may ſerve inſtead of all the reſt) I mean *Philo Judæus.*

(a) *Let no ſuch impiety invade our reaſon,* ſays he, *as to ſuppoſe that* GOD *tills the ground or plants a Paradiſe; inaſmuch as we might preſently doubt why he ſhould do it. For he could never thereby furniſh himſelf with pleaſant Manſions, Retirements, or Delights; nor could ſuch a fabuloſity ever enter into our mind. For the whole World could not be a worthy place or habitation for* GOD; *who indeed is a place to himſelf, and is full of, and ſufficient for himſelf.* Where the reaſon why there muſt be *no Material* Paradiſe, and why it is *impious* for us to think that GOD planted one; is, becauſe it would not be gratifying to him, and becauſe the whole World is not a fit habitation for him. (And therefore by the ſame reaſon there never was a World made neither.) As if Paradiſe had not been planted for *Man*, but GOD. And *elſewhere we find him harping upon the ſame ſtring, though it ſounds but harſhly. To take the Paradiſe planted by GOD, for a Garden of *Vines*, and *Olives*, *Apples*, *Pomgranates*, *and the like Trees*, *would be a groſs*

(a) Μὴ τοσαύτη καταλάβοι ἡμᾶς ἀσέβεια, ὡς ὑπολαβεῖν ὅτι Θεὸς γεωπονεῖ καὶ φυτεύει Παράδεισον. Ἐπεὶ καὶ πάνυ ἄηχα, εὐθὺς διαπρήσιμεν. Οὐ γὰρ ὅπως ἀναπαύλας εὐδιαγώγους καὶ ἡδονὰς ἑαυτῷ ποιεῖται. Μηδὲ εἰς νοῦν ἔλθοι ποτὲ ἡμᾶς τοιαύτη μυθοποιΐα. Θεῷ γὰρ αὐτῷ ὁ σύμπας κόσμος ἄξιον ἂν εἴη χωρίον καὶ ἐνδιαίτημα. Ἐπεὶ αὐτὸς ἑαυτῷ πόσος, καὶ αὐτὸς ἑαυτῷ πλήρης καὶ ἱκανὸς ὁ Θεὸς, &c. Lib. leg. Allegor.

* Lib. de Plant. No.

groſs and incurable folly. Τίνος γὰρ ἕνεκα εἶναι τὸν ἄν, &c. *For one might ſay; To what end was it? for a pleaſant dwelling place? But then might not the whole World be thought the moſt contentful dwelling for* GOD *the Univerſal King?* And a little after; *Truly as* GOD *does not at all want other things, ſo neither* (Fruits for) *nouriſhment.* Where the main reaſon againſt a *Local* Paradiſe again, is (that which really is none) its *Uſeleſsneſs* in reference to GOD. As if the deſign or end of a Paradiſe, had been to ſupply the neceſſities or conveniencies of the DEITY: and becauſe GOD did not need it, and could receive no benefit by it; therefore it muſt be *folly* to think he planted it. But what was it that made ſo learned a Man to argue thus?

3. Secondly, The Diſſolution of the Earth could not be the Cauſe of the general Flood; becauſe it would have utterly deſtroyed *Noah*'s Ark, and all that were in it. For then that great and heavy Veſſel, ſinking with the Ground whereon it ſtood; muſt certainly have been ſtaved all to pieces, if not overwhelm'd in the Ruines of the Earth. I know that in favour of this Ark, and for its Preſervation; it is ſuppoſed that the * Abyſs was not broken open till after the forty days Rain; and that thoſe Rain-waters *might ſet it a-float*, and ſo prevent its ruinous Fall, by *keeping it from that impetuous ſhock, which it would have had if it had ſtood upon dry land when the Earth fell.* But this Suppoſition was noted above to be falſe, and muſt needs be ſo. For by the infallible Records we are aſſured, That the Fountains of the great Deep were broken up, and the Windows of Heaven opened in the *ſame day*, Gen. 7. 11. Yea, according to the order

* Theor. pag. 98.

order of the Holy Words (if there be any Priority in thole two Cauſes of the Deluge) the Diſruption of the Abyſs ſhould precede; the breaking open of the Fountains being *firſt* mention'd. And ſo the Ark having no Water to Float on, muſt certainly have ſtood upon dry ground when the Earth fell. And conſequently *the impetuous ſhock* ſpoken of, could by no means have been avoided; but muſt certainly have deſtroy'd the Ark, and all Creatures in it.

4. Thirdly, Had the Deluge been cauſed by the Earth's Diſſolution, the Earth (or dry Land of this Terraqueous Globe) would in *likelihood* have been of another Figure than what now it bears. For under the *Ecliptic* (which in the Primitive Situation of the Earth (according to the *Theory*) was its Æquinoctial; and divided the Globe into two Hemiſpheres, as the Æquator does now) the dry ground is of *moſt* ſpatious extent and continuity. Even from the South-weſt parts of *Africa*, about *Guinea*; there is one entire Tract of *firm Land*, reaching as far as the *Perſian* Gulf, and the *Arabian* Sea. That is, for the length of Seventy five Degrees, or between four and five thouſand Miles. And then Eaſtward of that Sea, runs the main Land of *India*; which from the Weſtern parts of it, to *Camboia*, in the Eaſt, is extended between two and three thouſand Miles more. And yet it is all-a-long one continued Tract of Land, baving the *Sinus Gangeticus*, or Gulf of *Bengala*; which North-wards thruſts up but a little beyond the *Ecliptic* neither. And laſtly, the ſame *Ecliptic* runs obliquely over almoſt the wideſt part of *America Peruana*; another piece of Ground three thou-

ſand Miles in breadth. So that the Earth ſeems to be too whole in its Æquinoctial Regions (I mean thoſe that were ſo before the Flood) to have been diſſolved to make the Deluge. For had it ſuffered ſuch a diſſolution; the *middle parts* of it falling in *firſt* (for ſome reaſons * before ſuggeſted) it ſeems probable that it ſhould have been more broken and ſhattered thereabouts than any where elſe; if not clean ſwallowed up: and ſo the Earth muſt have been of quite another ſhape than now it is. But this I ſpeak as a probable, rather than as a certain thing. Where grounds are but preſumptive and conjectural; Aſſertions built upon them, muſt not be poſitive and dogmatical.

* Chap. 9. Parag. 4.

5. Fourthly, Had the Earth been diſſolved to make the Flood; its Diſſolution would have brought it into a ſtate of moſt lamentable barrenneſs. For then the inward parts of it being turned outward; and the ſtarven Molds, and ſtony Materials in its Bowels, being made into its ſurface in a great meaſure: in all ſuch places, it would not only have been deſtitute of ſuch things, as ſhould have afforded nouriſhment both to Men and Beaſts; but moreover indiſpoſed *to*, and incapable *of* yielding them, for a long time. The Husbandman when he plows a little deeper than ordinary, and fetches up the *dead Soil*, as he terms it; it proves a great hindrance to his Crops. Yet what is *that* Soil, but part of what (upon the exterior Orb's tumbling into the Abyſs) muſt have been turned up by whole Countries at once? at leaſt in the Æquinoctial parts of the Earth, as being extreamly dried, and having all the heart or fatneſs ſuck'd out of it, by the ſcorching Sun. And where vaſt pieces of Earth ſank whole

as

as they were, and the ground alſo was of a richer nature (as retaining, we'll ſuppoſe, ſome of its native Oilineſs) yet *there* it muſt have been covered with an huge quantity of Mud, which would have made it barren by choking ſuch things as would have grown upon it. For the Waters below, being by the falling in of the Ground, expell'd from their abode, and forced to fly up with unſpeakable violence; and then by reaſon of their plenty and gravity, deſcending with as much rage and force again; and ſtill as the Earth ſuffered more fractures, and plung'd into the Waters in more pieces, they feeling new commotions, and being huffed up and put into freſh eſtuations: by their riſing and falling, and working and beating furiouſly and inceſſantly; they muſt needs waſh and wear off a mighty deal of Earth from the fragments that dropped into the Deep. Which Earth being carried into all places, by the toſſing, rolling, turbulent Waters, and ſpread pretty thick upon the face of the Ground; and alſo incorporate with much other Filth; it could not but be occaſion of great barrenneſs to the Earth. For then when the Deluge ſettled and went off, that Filth could not but harden into a cruſt or cap upon the Earth's ſurface, very deſtructive to the Earth's fruitfulneſs. Eſpecially if we conſider, how long and diſmally the Ground was harraſs'd by the Flood, before it was incruſted. For, ſays the *Theory*, * *the Tumults* Pag. 76. *of the Waters, and the extremity of the Deluge laſted for ſome Months.* And the fluctuations of the Waters being ſo boiſterous, and withal ſo laſting, they could not but waſh up, or kill moſt of the tenderer ſort of Plants, and many of the hardier and ſtronger ones too; yea, and perhaps rinſe off the

top of the ground it self, leaving it generally bare, and covering it in many places with store of silty, sandy, or gravelly stuff. So that the Earth being first made bare, and then overgrown with the Crust aforesaid (which with the Sun and Wind would be baked on to it, and wax pretty stiff and hard about it) how could it at first have afforded sustenance to the living Creatures? And therefore we read concerning † *Attica*, That *by reason of Mud and Slime which the Waters left upon the Earth, it was uninhabited two hundred years after* Ogyges's *Flood.* And that the whole Earth should be in as bad a Condition after the general Flood; as *Attica* was after that Inundation which happened to it; we need not question, if the *Theory* has hit upon the true Cause of the Deluge. So that however *Noah* and his Family might have made shift for Food (supporting themselves by eating some of those Creatures kept alive in the Ark, which GOD (at their going out of the same) gave them for meat, with a general Licence to eat Flesh, *Gen.* 9. 3.) yet other Animals, for a time, would have been at a very great loss for Nourishment.

† See Sir *W. Raleigh's* Hist. Book 1. c. 8. §. 11. † 5.

6. Again, had the Earth been drowned, by its being dissolved and falling into the Abyss; *all the Buildings erected before the Flood, would have been shaken down, or else overwhelmed.* Yet we read of some that outstood the Flood, and were not demolisht. Such were the Pillars of *Seth*, and the Cities *Henochia*, and *Joppa*. Touching which (to avoid quoting of several Authors) I shall only recite what I meet with in * one. *And for a more direct proof, that the Flood made no such destroying alteration,*

* Sir *W. Raleigh's* Hist. of the World, l. 1. c. 3. § 5.

alteration, Josephus *avoweth that one of those Pillars erected by* Seth, *the third from* Adam, *was to be seen in his days; which Pillars were set up above fourteen hundred twenty and six years before the Flood, counting* Seth *to be an hundred years old at the erection of them; and* Josephus *himself to have lived some forty or fifty years after* CHRIST: *of whom although there be no cause to believe all that he wrote, yet that which he avoucheth of his own time, cannot (without great derogation) be called in question. And therefore possibly some foundation or ruine thereof might then be seen. Now that such Pillars were rear'd by* Seth, *all Antiquity hath avowed. It is also written in* Berosus (*to whom though I give little credit, yet I cannot condemn him in all*) *that the City of* Enoch *built by* Cain *about the Mountains of* Libanus, *was not defaced by length of time; yea, the ruines thereof* Annius (*who commented upon that fragment which was found*) *saith, were to be seen in his days, who lived in the Reign of* Ferdinand *and* Isabella *of* Castile. *And if these his words be not true, then was he exceeding impudent; for speaking of this City of* Enoch, *he concludeth in this sort*; Cujus maxima & ingentis molis fundamenta visuntur, & vocatur ab incolis regionis, Civitas *Cain*, ut nostri mercatores, & peregrini referunt. *The large foundations of which huge mass are to be seen, and it is called by the inhabitants of the Country, the City of* Cain, *as our Merchants and Strangers do report. It is also avowed by* Pomponius Mela (*to whom I give more credit in these things*) *that the City of* Joppa *was built before the Flood, over which* Cephas *was King: whose name, with his Brother* Phineas, *together with the grounds and principles of their Religion, was found graven upon certain Altars of Stone.*

Stone. And it is not impoſſible that the ruines of the other City, called Enoch, *by* Annius, *might be ſeen, though founded in the firſt Age.* Solinus *alſo witneſſeth concerning* Joppa, *that it* was *oppidum antiquiſſimum orbe toto, utpote ante inundationem terrarum conditum; the moſt ancient Town in the whole World, as being built before the Flood upon the Earth.*

Now if things were thus; that is to ſay, if a Pillar of *Seth*'s erecting (whereon was * ingraved the rules of Science) was ſtanding after the Flood, in the Country of *Lycia*: If the City *Enoch* was ſo far from being ruined by the Deluge, that it was not defaced: If *Joppa* was ſo far from being ſwallowed up or made an heap of Rubbiſh, that the Altars in it were plainly diſcernible, and ſtanding in ſuch order, that the Inſcriptions upon them were legible: then moſt certainly the Earth's Diſſolution, and Fall into the Deep, could not cauſe the Flood. For then, ſuppoſe that the Ground had fallen but a Mile, or a Mile and a quarter downward; which we muſt grant it did at leaſt (according to the heighth of the preſent Mountains, ſet at ten Furlongs, when carefully † meaſured by *Xenagoras* of old) and it would have given ſuch a terrible jar or jounce, as would have ſhattered the aboveſaid Structures all down, and laid them flat upon the Earth, if not ſunk them into it.

* *Vid.* Joſeph. *Ant. l.* 1. *c.* 3.

† Λέγουσιν οἱ Γεωμετρικοὶ, μήτε ὄρους ὕψος, μήτε βάθος θαλάσσης, ὑπερβάλλειν σταδίους. Ὁ μέντοι Ξεναγόρας οὐ παρέργως, ἀλλὰ μεθόδῳ καὶ δι' ὀργάνων εἰληφέναι δοκεῖ τὴν μέτρησιν. Plut. *Paul. Æmil.*

And

And that which would have made it more difficult for them to have continued ſtanding, was their Situation. For *Enoch* is ſaid to be built *about the Mountains of* Libanus. But then about the Mountains the Waters would have been moſt irreſiſtably violent, had the Flood proceeded from the Earth's Diſſolution. So we are aſſured by the *Theory*. * *The preſſure of a great maſs of Earth falling into the Abyſs —— could not but impel the Water with ſo much ſtrength, as would carry it up to a great height in the Air; and to the top of any thing that lay in its way, any eminency or high fragment whatſoever: and then rowling back again, it would ſweep down with it whatſoever it ruſht upon, Woods, Buildings, Living-creatures, and carry them all headlong into the great Gulf.* So that *Enoch* being ſituate about the Mountain *Libanus*, the very force of the Waters alone perhaps might have born it down. And then as to *Joppa*, I have ſome where read, That it is *oppidum monte ſitum* too, a Town ſituate on an Hill. Or if it be not, for certain it ſtands juſt upon the brink of the *Mediterranean* Sea: and ſo could never have eſcaped being overturn'd. For beſides that it muſt have been ſhaken with the general fall of the Ground; it was placed juſt where the mighty Fragment, which dived into the *Mediterranean*, or made the bottom of it, was riven off; and ſo at the time of its hideous ſplitting off, the poor City muſt needs have ſuffered a very diſmal Concuſſion. And the like may be ſaid, in a good meaſure, of the Pillar of *Seth*, it ſtanding not far from the Sea neither.

* Pag. 75.

I know the very *Being* is queſtioned of *Seth*'s Pillar, *&c.* But what ſome doubt, others believe: and having *all Antiquity* (as the cited Hiſtorian ſays) on our ſide; we have ventured to put in this piece of Exception among others. *Valeat quantum valere poteſt.*

7. Laſtly,

7. Laſtly, Had the Diſſolution of the Earth, been the Cauſe of the Deluge; *it would have made* GOD's *Covenant with* Noah, *a very vain and triflling thing.* Soon after the Flood was dried up, it pleaſed the great GOD to make an explicit and gracious Covenant with that Patriarch himſelf, and his Children; and in behalf of all Living Creatures then in being, or afterward to exiſt; that the World ſhould be drown'd no more with ſuch a general Delnge. And this Covenant he was pleaſed to ratifie with a remarkable Sign, that of the Rainbow; which was to be a laſting token of remembrance to HIM, as well as a Pledge of aſſurance to *us.* So we find *Gen.* 9. from the 8*th verſe*, to the 17*th*. *And* GOD *ſpake unto Noah, and to his ſons with him, ſaying, And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you: and with every living creature that is with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the Ark, to every beaſt of the earth. And I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more, by the waters of a flood, neither ſhall there any more be a flood to deſtroy the earth. And* GOD *ſaid, This is the token of the covenant which I make between me and you, and every living creature which is with you, for perpetual generations. I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth. And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud. And I will remember my covenant, which is between me and you, and every living creature of all fleſh: and the water ſhall no more become a flood to deſtroy all fleſh. And the bow ſhall be in the cloud; and I will look upon it,*

that

that I may remember the everlaſting covenant between GOD and every living creature, of all fleſh that is upon the earth. And GOD ſaid unto Noah, This is the token of the covenant, which I have eſtabliſhed between me and all fleſh, that is upon the earth. Now if the Earth had been drowned the *Theory*'s way, what need of all this? Then it had been but GOD's telling *Noah*, how the Flood came; and that would have made him, and all his Poſterity, both ſenſible and ſecure enough at once, that ſuch *another* Flood could never happen. Yea, *that* ſcarce need to have been told him neither; inaſmuch as the thing would have been throughly apparent, to them that lived in both the Worlds, from the great changes they muſt have obſerved: and ſo the Covenant would have been vain and uſeleſs. Yea, which is worſe, it would have been perfect Mockery and Colluſion; becauſe then the Earth could not have been capable *of*, or liable *to*, ſuch another Deluge. So that GOD's covenanting not to drown it any more; would have been as if he ſhould have covenanted that a thing impoſſible ſhould not be done: that the Fire ſhould not freeze, or the Sun ſhine darkneſs. For as neither Sun nor Fire can do ſuch things, ſo long as they continue what they are; no more could the Earth be drowned a ſecond time, ſo long as it continued a *diſſolved* Earth. Yet that it *may* be delug'd again, is clear from GOD's *covenanting* that it ſhall not, and from the *Terms* of that Covenant. For the *Bow* in the Cloud is ſaid to be a **Token** *of the Covenant*. And that when *that* Bow is *ſeen*, *GOD will* **remember** *his Covenant*. And that he *will look upon it*, to that very end, *that he* **may remember** *the everlaſting Covenant*. Plainly intimating, that if that Covenant were not made; or being made, if by GOD it were not remembred;

the Earth might again be drowned, with as univerſal and fatal a Flood as ever. But then if it *may* be ſo, from thence it will follow, that *Noah*'s Flood could not be cauſed by the Earth's Diſſolution. Becauſe then Nature could no longer have been ſubject to a ſecond Deluge, and GOD need not have covenanted to prevent it; His very doing it muſt have been a kind of impoſing upon Men, as being but an ingaging to ſave them from an impoſſible evil; and to keep that ſad Calamity off them, which nothing but miracle or his own Omnipotence was able to bring on. So that in fine, the caſe is come to this iſſue; Either that the Glorious GOD has done mighty unworthily (pardon the word) in making a Covenant, which has nothing but vanity and mockage in it; or elſe that the *Theory* determines falſely, in making the Deluge to flow from the Diſſolution and Falling in of the Earth.

CHAP.

CHAP. XV.

1. *The Flood Explicable,* another way, as well *as by that in which the* Theory *goes.* 2. *What the* height *of its Waters might be,* viz. Fifteen Cubits *upon the ſurface of the Earth.* 3. *The* Probability *of the* Hypotheſis *argued from* Scripture. 4. *What the* Fountains of the great Deep *were.* 5. *A* Second Argument *for the* Hypotheſis, *from the* eaſie and ſufficient Supply of Waters *to raiſe the Flood to* ſuch *an* height. 6. *A* Third, *from its* agreeableneſs *with St.* Peter's Account *of the Deluge.* 7. *A* Fourth, *from the* Habitableneſs *of the Earth, at the Flood's* going off. 8. *A* Fifth, *from its* Conſiſtency *with* Geography.

1. WE are now come to the laſt *Vital,* or *Primary Aſſertion* of the *Theory,* which is this, *That neither* Noah's *Flood, nor the preſent Form of the Earth, can be explained in any other method that is rational, nor by any other Cauſes that are intelligible.* That is, beſides thoſe which the *Theory* makes uſe of, or aſſigns. Now as to the preſent Form of the Earth, we have ſpoken ſomething to that already. So that could but ſuch an Explication of the Flood be given in, as would ſolve it, and the ſeveral *Phænomena's* of it, as *rationally* and *intelligibly* as the *Theory* does; *this* Aſſertion likewiſe would be ſufficiently encountred in our way of *Excepting* againſt it. Let us therefore be allowed but *ſome* of that liberty which the *Theory* takes; that is, to make bold with Scripture a *little,* as *that* has done *a great deal*; and we'll try what may be done of this

nature. Not that I will be bound to defend what I ſay, as real and true; any more than to believe (what I cannot well endure to ſpeak) that the Church of GOD has ever gone on in an irrational way of explaining the Deluge. Which yet ſhe muſt needs have done, if there be no other *rational method* of explaining it, and no other *intelligible Cauſes* of it, than what the *Theory* has propoſed.

2. We are now therefore attempting or roving at a *New Explication* of the Flood. And if in any thing it ſeems ſtrange, let none wonder or be offended at it. We are only trying whether we can hit upon ſomewhat, that may be as rational and intelligible as to the matter in hand, as what the *Theory* offers; though it be as extravagant as that is. So that where we ſpeak never ſo poſitively, ſtill what we deliver, is to be lookt upon, not as an *Abſolute*, but *Comparative* Hypotheſis.

And firſt let us ſound the Waters of the Flood. I mean by a true and infallible Plumb-line; even the ſame which *Moſes* reaches out unto us, in the Seventh of *Geneſis*. So we ſhall find there is a great miſtake in the common *Hypotheſis* touching their Depth. For whereas they have been ſuppoſed, to be fifteen Cubits higher than the higheſt Mountains; they were indeed but *fifteen Cubits high* in all, above the ſurface of the Earth. Not that the Waters were no where higher than juſt fifteen Cubits above the Ground: they might in moſt places be thirty, forty, or fifty Cubits high or higher. The reaſon is evident; becauſe the ſurface of the Earth, were all its Hills gone, would be ſtill uneven, and ſome parts of it conſiderably higher than

than others. Thus, * *Helvetia* is reckoned the higheſt Country in *Europe*. And in proof of as much, it ſends forth four great Rivers into the four ſeveral Quarters of the *Europian* World. That is to ſay, the *Danube*, Eaſtward; the *Roſne*, Weſtward; the *Rhine*, Northward; and the *Po*, Southward. For though the Earth be a Globe, yet it is not one ſo true and exact, but were the Mountains taken off it, I ſay, it would ſtill be riſing or prominent in ſome places by the height of many Cubits, over what it is in others. At which rate, when the Flood aſcended *fifteen Cubits* above the Earth where it is higheſt (which was the true height of the Flood) moſt of the ſurface of the Earth might be four or five times as deep under water. Thus, when *Switzerland* (ſuppoſe) was drowned to the height of *fifteen Cubits*; moſt of *Europe* might be drowned many times as high. And indeed that the Earth was uneven (as we have ſaid) and much higher in ſome places than in others; cannot be doubted: it being but a wiſe and moſt neceſſary piece of Providence, that it ſhould be ſo contrived. For otherwiſe ſpacious plain Countries (if habitable at all) would have yielded but incommodious Dwellings. I mean, becauſe they muſt have been perfectly level, and ſo would have lacked devexities needful for Water-courſes. For Rivers, we know, never flow but in way of *decurſe* or running downward, off precipices, ſteepneſſes, or declivities.

* Some think *Italy* the higheſt; becauſe the aſcent up the *Alpes* is very great on the *French* and *German* ſide; but the deſcent on the *Italian* ſide, inconſiderable.

3. This therefore we lay down as the Foundation of our *Hypotheſis*, that the *higheſt* parts of the Earth, that is, of the *common ſurface* of it, were under Water but *fifteen Cubits* in depth: which would

would drown the reſt of its ſuperficies, very ſadly and ſufficiently. And this, I ſay, we learn from *Moſes*; who knowing it himſelf by Inſpiration, to inform us of as much, has committed it to writing, in the Seventh Chapter of *Geneſis*. For there we read at the eighteenth *Verſe*, That *the waters prevailed greatly upon the earth*. And at the nineteenth *Verſe*, that *the waters prevailed exceedingly upon the earth*. And how *greatly* and *exceedingly* did they prevail upon the Earth? *That* we have ſpecified in the twentieth *ver.* חמש עשרה אמה מלמעלה גברו המים **fifteen Cubits** *upward did the waters prevail.* What can be more clear or expreſs? They prevailed *fifteen Cubits* and no more. Fifteen Cubits *upward*; that is, upon the Earth. Upon which they are ſaid to prevail *greatly*, and to prevail *exceedingly* (in the two foregoing Verſes) that is upon the higheſt parts of its common ſurface.

And thus our *Suppoſition* ſtands ſupported by Divine Authority, as being founded upon Scripture. *That* tells us, as plainly as it can ſpeak, that the Waters prevailed but *fifteen Cubits* upon the Earth. (The cited Text, as a certain Plumb-line, ſhows them to have been no deeper, where the Earth boſoms out, and is moſt prominent.) And ſo it puts an uſeful key into our hands, to help us to unlock the myſtery of the Deluge, and to free the Doctrine of it from great difficulties and inconveniencies; which have run Men, it ſeems, upon *irrational* and *unintelligible* means and methods of explaining it.

4. Before we lay down any other Arguments in confirmation of the *Hypotheſis*; let us try if the light of Scripture, which ſhows the *Depth* of the Flood

Flood ſo plainly, will not alſo diſcover to us more clearly than yet has been done, what thoſe *Fountains of the great Deep* were, which at the time of the Flood were *cleaved*, or * *broken up*. And truly this it ſeems to do very notably; giving us to underſtand, that they were but certain *Caverns*. Such Caverns, I mean, as were contained in Rocks and Mountains. And ſo the breaking up of the Fountains of *Tehom Rabbah*, or *the great Deep*, (which the *Theory* inſiſts ſo much upon) was no more than the breaking up of ſuch *Caverns*. This is evident from *Pſal.* 78. 15. Where it is ſaid, יבקע צרים, *He clave the Rocks* (the Rock *Rephidim*, and the Rock in *Cadeſh*) *and gave them drink* בתהומות רבה, † *in Abyſſis magnis, in the* great Deeps. That is, he gave them that for drink, which was in thoſe *great Deeps* till he fetcht it out of them. And what *great Deeps* could *they* be, but great deep *Caverns* in the Rocks? and the better to evince, that the *breaking open* of the Fountains of the *great deep*, *Gen.* 7. 11. and the *cleaving* of thoſe *Rocks* in the Wilderneſs, *Pſal.* 78. 15. were, in effect, but the ſame thing: the ſame *Hebrew* * words are uſed in both places.

* Gen. 7. 11.

† So *Schindler*, *Buxtorf*, *Bithner*, &c. read the word: tho in a Copy by me, it is, בתהומות.

* יבקע is *Moſes's* word: יבקע, the *Pſalmiſt's*.

So, תהום רבה, are *Moſes's* words: and בתהומות רבה, the *Pſalmiſt's*.

But though theſe Caverns be called *Deeps*, we muſt not take them for profound places that went *down* into the Earth below the common ſurface of it: on the contrary, they were ſituate *above* it. And therefore the Waters iſſuing out of them, came *running down*. So we find in the next verſe of the ſame *Pſalm*, ויורד, *He cauſed them to* run down. And *Wiſd.* 11. 4. the Water is ſaid to be given *de petra altiſſima*, *from a moſt high Rock*. And *Gejerus* upon that

that place in the 78*th Pſalm*, does not only obſerve, that GOD made the Waters to deſcend, *ex petra præeminente*, *out of a very high Rock*; but alſo notes the reaſon why he did ſo, *ut origo aquarum omnibus pateret*; *that the ſource of the Waters might appear to all.* We cannot but remember likewiſe, that this water is ſaid, 1 *Cor.* 10. 4. to follow the *Iſraelites*. Which ſpeaks it to have had a fall from an *elevated* Situation. And indeed if it had not, it could not ſo well have run along with their Camp perhaps to *Cadeſh*, where we next find them at a want for Water. Though if the Rock in *Rephidim* did ſupply them all-a-long in their intermediate marches and ſtages; we muſt needs conclude there were extraordinary acceſſions of Water into the *great Deeps*, or Caverns of it; out of which it flowed with ſo very plentiful and laſting Streams. The leaſt that can be imagined, is, That they were ſo framed as to draw abundance of Vapours into themſelves; which being diſſolved in the Vaults within, from thence guſhed out in a continued Torrent. Not unlike to the Waters in *Tenariff*, which every day pour down from a moſt high mountain; being generated (I conceive) of great ſtore of Vapours which gather in ſome large hollowneſſes of the ſame, and through ſecret paſſages aſcend to its Top. For on it there ſtands a certain Tree, continually covered with a Miſty Cloud; which every day melting at Noon, diſcharges it ſelf ſo copiouſly as to ſerve the whole *Iſland*; on which there never yet fell a ſhowre, ſave that one which was forty days long.

I have

I have ſet down the *high ſituation* of theſe Caverns or Fountains, as foreſtalling an Objection, that might thus be made. If the great Deeps, whoſe Waters help'd to raiſe the Flood; were no other than Caverns; the Waters they afforded would contribute nothing to that uſe: for as ſoon as *they* had come out, *others* would have run into their places immediately, and ſo they had as good have kept in ſtill. But now theſe Caverns being of an eminent or *raiſed* ſite, the Waters they yielded towards the Flood, might help to ſwell it to its due pitch, according as we have ſet it; without any kind of danger, or indeed poſſibility, either of their own returning, or of others running into their room.

In caſe it be urged that Caverns, eſpecially Caverns ſo high ſituate, cannot properly be called *great DEEPS*: I anſwer, The HOLY GHOST has been pleaſed to give them that name, and his authority is not to be diſputed. So we find him ſtyling the *Red Sea*, תהום רבה. * *the great Deep* (as big a name as can be given to the vaſteſt profoundeſt *Ocean* now, and a bigger than was given to the *whole Maſs* of Waters at firſt, it being called but, *the Deep*, ſimply) which yet, for a Sea, was neither *Great*, nor *Deep*. Though thoſe Caverns which were opened at the Flood, might well be as *Deep*, as they were *Great*; meaſuring their Depths, from above, downward, towards the ſurface of the Earth.

* Iſai. 51. 10.

And whereas the *Pſalmiſt* ſpeaks of *the great DEEPS*, as of *many*; and *Moſes* of *the great DEEP*, as but of *one*: this does not argue but the ſame thing might be meant by both. For as in Scripture, a *Plural* word, is ſometimes but of a *Singu-*

lar ſignification; (thus the Ark is ſaid to reſt upon the *Mountains* of *Ararat*, when it could reſt but upon *one ſingle* Mountain:) ſo a *Singular* word, does ſometimes carry the force of a *Plural* one with it; (thus, השלו *the Quail*, is put for the numberleſs multitude of them, *Exod.* 16. 13.) And therefore the different Numbers uſed by the Holy Writers in this Caſe, need not ſet them at variance, or imply that they intended different things. And then tho' *Moſes* ſpeaks of the great *Deep*, *ſingularly*, as but of, *one*; yet he ſpeaks of *all the Fountains* of that Deep, as of, *many*: which makes the Expreſſion ſomewhat more parallel to the *Pſalmiſt's*, *great Deeps*. And then though the *Pſalmiſt* puts the *Subſtantive*, *DEEPS*, in the *Plural* Number; yet he puts, *GREAT*, the *Adjective*, in the *Singular*: and ſo goes as far to meet *Moſes* (as I may ſay) as *Moſes* comes to meet him. And laſtly, the *Septuagint* and *Vulgar* both, do render the *Pſalmiſt's*, *DEEPS* in the *Singular* Number, Deep: as if it were no matter * *whether* Number were uſed.

* So, the *Rtd Sea*, which is called תהום the *Deep*, *Eſai.* 51. 10. is ſaid to be תהמות, *Deeps*, *Exod.* 15. 5. Yea, *Iſaiah*, who in 51. of his Prophecy, calls it, תהום, in the *Singular* Number; in 63. Chap. 13. calls it, תהומות, in the *Plural*.

Should it be urged farther yet, that no ſuch *Deeps* or *Caverns* are found in the Earth now adays, and therefore it may be queſtioned, whether there ever were any or no: It might be anſwered. Though there are many of them, yet they may be of no eaſie diſcovery; as being incloſed with very thick Walls, and ſhut up within vaſteſt and higheſt Mountains or Rocks. And truly ſo cloſely and ſtrongly were they immur'd, in the Prediluvian

vian State; that had not ALMIGHTY GOD broken them up by his own Power (as he did thoſe in *Rephidim*) they might have continued entire and undiſcerned to this very day. Though when by Omnipotence theſe mighty Ciſterns of Nature were let go, and their Waters run out in a great meaſure; no wonder at all that the ſides of many of them ſhould cave in; making the Mountains or Rocks whereunto they belonged, very rough, and craggy, and deformed things; and ſcattering huge Stones, and ſuch heaps of Rubbiſh whereabouts they fell, as might imitate the Ruines of a diſſolved World; and ſhow not only the Scars of a broken-fac'd Earth, but moreover (as one would think) the very Entrails of it ſtrangely burſt out, and as it were, torn and mangled all to pieces. And as a little marvel it is again, that the Crowns of ſeveral high Rocks and Hills, ſinking right down into the Caverns beneath them, and being not able to fill them up; ſhould leave huge Pans on their Tops reſpectively. While innumerable others yet, that were broached and well nigh drawn off at the Flood; have for many Ages ſtood dry and gaping: and have been Dens for wild Beaſts; and ſometimes Refuges, and ſometimes, it may be, Habitations for Men; as being of very conſiderable Capacities. Of this ſort, 'tis like, was that Cave in *Engedi*, which was able to receive *David* and his Six hundred Men: and for ought we know, might have held as many more. For theſe are ſaid to * *remain in the ſides of the Cave*, and were ſo well hidden; that King *Saul*, who was there at the ſame time, perceived not one of them. And that there were ſtore of ſuch Caves in *Paleſtine*, into which (in time of Invaſion by Enemies, *&c.*)

* 1 Sam. 24. 3.

the Inhabitants of the Country used to retire, even by whole Villages or Towns at once; is very well known. * *Josephus* makes mention of some of these Caves in high Rocks and Mountains; which being possessed by Robbers, King *Herod* was fain to let down armed Souldiers an unspeakable depth into them, in Chests with Iron Chains, to fight the Wretches in those their Fastnesses. † *Strabo* likewise reports, That towards *Arabia*, and *Iturea*, there are steep Mountains famous for deep Caves, one of which is able to receive Four thousand Men. Nor is it to be doubted but that in all rocky and mountainous Regions, there are plenty of most capacious Caverns. (a) The *Theory* it self allows them to be more common in such places, than elsewhere.

* *Antiq. l.* 14. *c.* 27.

† *Lib.* 16.

(a) *Sæpius enim in confiniis vel in ipsis visceribus montium, quàm alibi, capacissimæ cavernæ reperiuntur.* Pag. 68.

Should any go on to object, That the Waters issuing out of these Caverns, upon their Disruption, would have made but a slender contribution towards raising the mighty Universal Deluge: I answer,

First, They contributed as much to that purpose, as Divine Providence thought fit and necessary.

Secondly, They increased the Waters which ran down the Mountains at the time of the Flood; and so did service in hindring both Men and other Creatures from ascending those Mountains; which might be the *chief* work they were designed to do.

Thirdly, Scripture it self lays the *main* of the Flood upon the *Rain-waters*, ascribing it mostly to them. For so GOD declares, *Gen.* 7. 4. *Yet seven days, and I will cause it to rain upon the Earth, forty days, and forty nights; and every living substance that I have made, will I destroy from of the face*

face of the Earth. Where the great Deluge which was to deſtroy the then Animal World; is owned as proceeding from the forty days *Rain.* Intimating that the Waters of it, were to riſe mainly from *them*; and as for thoſe flowing out of the Fountains of the Deep, they were not to be of equal quantity or uſe. And indeed had they been ſo, they would have ſwelled the Flood to too high a pitch. And therefore though they made but the leaſt part of that fatal Deluge; yet ſo long as they did what was proper and needful, and what the great GOD intended they ſhould do; that was ſufficient.

If, Laſtly, it be objected; How could Waters come into theſe Caverns? I anſwer; By a very natural and eaſie way; even the ſame way that *Springs* do now riſe and flow out of Rocks and Mountains. For great Mountains having great Caverns in them, upon the account of their Origination (as being heaved up by the force of that flatuous fermentive moiſture (turn'd into vapours) wherewith the Earth at firſt abounded) how eaſily would thoſe Caverns be filled with vapours, by the influence of the Sun; and then thoſe vapours condenſed into Water, by the coldneſs of thoſe Caverns? For what were the great Mountainous Caverns, but as it were the Heads of vaſt *Stills*, as much diſpoſed by Nature to condenſe Vapours; as the other are by Art. Yea, as cold Water, or wet Cloths, are applied to the Heads of artificial Stills, to help forward their work: So huge quantities of Snow, which outwardly and continually cover the higher parts of ſome Mountains; might have the like effect on Caverns within. Now theſe Vapours being thus changed into Waters;

the

the Particles of *that* would certainly be too groſs, to ſink down into the Earth again through the little Pores, by which they aſcended or were drawn up out of it. So that unleſs it could find ways, whereby to run forth and diſcharge it ſelf at places in the nature of *Springs*; there it was bound to ſtay till Providence ſhould releaſe it from its cloſe impriſonment; which it did miraculouſly at the time of the Flood, by breaking up the Caverns, or *great Deeps* that contain'd it, and ſuffering a very great deal of it to run out.

So that ſtill the *great Deep Caverns of the Mountains*, may very well paſs for the *Fountains of* Moſes's **Tehom Rabbah**. And that which helps to encourage (not to ſay) and confirm the Notion; is, That *no one* of the ſeveral things, which have been underſtood to be that *great Deep*; can fill up the Character of it ſo fairly, and at the ſame time anſwer the ends and uſes of it, in reſpect of the Deluge, ſo fully; as theſe Caverns. Not the *Open Sea*; for as it could not properly be broke open, as being open already; ſo the Waters of *that* were by no means ſufficient to make ſuch a Flood, as *Noah*'s has been all-a-long reputed. Or in caſe they had been ſufficient; yet being drawn out of the Sea, to drown the Earth, what Waters ſhould have filled the Sea again? Or if it ſtood empty, what ſhould have hindred the ſame Waters from running back into it? Not the *Waters in the Bowels of the Earth*: for if they were there in ſuch plenty (as 'tis confeſt there is room enough for them) as to have been able to have made a much greater Flood than *Noah*'s; yet then againſt their nature they muſt have riſen above their Source; and

and being ſo riſen, they muſt have ſtood, ſo long as the Flood laſted, in a miraculous oppoſition to their own nature, inclining them to retire from whence they came. Not the *Superceleſtial Waters*: for then the *breaking up of the Fountains of the great Deep*; and the *opening of the Windows of Heaven*; muſt be one and the ſame thing. Whereas by *Moſes* they are very plainly and carefully diſtinguiſht. Not the *incloſed Abyſs*; for then (beſides that the whole *Hypotheſis*, ſo improbable, muſt be allowed) the forty days Rain would have been utterly needleſs. Becauſe then the *falling of the Earth into the Abyſs*, being *the breaking up of the Fountains of the great Deep*; it muſt have fallen in, the very *firſt* day that *Noah* went into the Ark; becauſe on that very day *all the Fountains of the great Deep were broken up*, *Gen.* 7. 11. And if by the Earth's falling into the Abyſs, the World were drowned the firſt day that *Noah* entered the Ark (as of neceſſity it muſt have been, if the Earth were diſſolved and fell that day) to what purpoſe ſhould it after that, rain for forty days together? And whereas it is ſaid, *Gen.* 8. 2. That *the Fountains of the Deep were ſtopped*; the Earth broken down into the Abyſs was never *made up* again, nor the Abyſs it ſelf *covered*; but remains ſtill as *open* as ever: To which Particular Heads, let me add but one more, which has a kind of general Relation to them all. If either the *open Sea*, or the *Waters within the Earth*, *or the Waters above the Heavens*, or the *Abyſs under the Earth*, had been the *great Deep* meant by *Moſes*; none of them had any *true* or proper *Fountains* in them. And ſo what will become of, כל־מעינת. **all the Fountains** *of the great Deep?*

But

But now ſuppoſing that the *Caverns* in the Mountains were this *great Deep*; how ſurprizingly do all theſe things fall in with them? For Firſt, They are called *great Deeps* by the HOLY GHOST (as has been noted) *Pſal.* 78. Secondly, They were capable of being cleaved or broke open; as being faſt ſhut up. Thirdly, They were able to afford a competent quantity of Water; even as much as it was neceſſary they ſhould yield. Fourthly, The Water that came forth of them, could never return into them more. Fifthly, The breaking them up, muſt be quite another thing, than opening the Windows of Heaven. Sixthly, They might all be broke up the ſame day that *Noah* took into the Ark. Seventhly, The Rain which fell in the forty days, would ſtill have been as needful as ever. Eighthly, They were ſtopped again, as ſtrictly and literally, as they were broken up. Laſtly, They were as *true* and *diſtinct* Fountains, as any in the World. So that if they were not the *real* Fountains of the *Moſaic* Tehom Rabbah; one would think they might well have been ſo.

5. But let us now paſs (as it is time we ſhould) to a *Second Ground* upon which we build the *probability* of our *Hypotheſis*, above ſpecified; namely, That *the Flood was but fifteen Cubits higher than the higheſt parts of the ſurface of the Earth.* And that Ground is this: Suppoſing *that* to have been the *true height* of the Flood, it will not only be poſſible, but very eaſie to find Water enough for it, without recourſe to ſuch Inventions; as have been, and juſtly may be diſguſtful, not only to nice and ſqueamiſh,

ſqueamiſh, but to the beſt and ſoundeſt Philoſophic Judgments.

For thus, in the *Firſt* place, we need not call in the *Theory*'s aſſiſtance; an *Hypotheſis* (how ingenious ſoever in the contrivance and contexture of it) guilty of unjuſtifiable abſurdities.

Nor, *Secondly*, need we fly to a *New Creation of Water*, to gain a ſufficient quantity of it. An Expedient that ſounds harſhly in the Ears of many. And that not only becauſe they are of Opinion, that GOD finiſht the work of Creation in the firſt ſix days; But becauſe he has expreſly declared, That the true and only Cauſes of the Deluge were theſe Two; The *breaking up of all the Fountains of the great Deep*, and the *opening of the Windows of Heaven*. To which may be added, That the Creation of ſo vaſt a quantity of Water, as ſhould have ſurmounted the higheſt Hills; would certainly have inferred, either an enlargement of the whole Univerſe to receive it; and ſo a Diſlocation, and conſequently a diſorder of its parts reſpectively: or elſe a Penetration of the Dimenſions of Bodies; while ſo much new matter ſhould have ſprung into being, more than ever exiſted; and yet have been confined to the ſame ſpace of aboad, that was before fill'd up in its whole capacity.

Nor need we, *Thirdly*, to fetch Waters from the *Superceleſtial Regions*. Where, if the Heavens be *Fluid*, how could they have kept from falling down, ſo long? And if they be *Solid*, how could they poſſibly have deſcended at laſt? For in their deſcent they muſt have bored their way through ſeveral Orbs as *hard* as Cryſtal, and how *thick*, we know not. Beſides, theſe Waters muſt have been lodg'd

either below the *Stars*, or *above* them. If *below* them, they would have hid them from our sight. The Sun himself cannot be seen through a watry Cloud; how much less the Stars through a watry Ocean? Nor will it help, to say, the Element of Water above is more fine and transparent than the Waters below. For were it as thin as an ordinary Mist, still it would hide the Sun's *Face* from us, though it might transmit his *light*. In case they were plac'd above the Stars, *they* must have been delug'd before the Earth could have been so; as intercepting them in their fall. Nor could they have slid off the Stars again, dropping down to the Earth, unless that were the Center of the Universe, which is hard to prove; yea, most absurd to think.

Nor will it be necessary, in the *Fourth* place, to suppose the *Mass of Air*, or greatest part of it, *was changed into Water*, to make the Deluge. A change which some will by no means admit of, as being not hitherto proved by Experiment. Yet I cannot but own that the best Philosophers have thought it fecible, and also believed it to be actually done. The * *Egyptians* conceived (*Manethus* and *Hecataeus* both attest) ὑετοὺς κατ' ἀέρος τροπὴν ἀποτελεῖσθαι. *That Rains were made by the version of Air.* † *Plato* was of the same Opinion; ἀέρα ξυνιόντα καὶ πυκνούμενον, νέφους καὶ ὁμίχλην. *That Air being thickned and condensed, made Clouds and Mists.* And so was *Philo*. For besides that he affirms * τροπάς τε καὶ μεταβολὰς παντοίας τρεπόμενός τε καὶ μεταβάλλων, that it *varies and runs through all manner of mutations*: He says expresly in † another Place, στελλομένου δ' ἀέρος εἰς ὕδωρ, &c. That *Air, being condensed, turns to Water.* And

* *Vid.* Diog. Laert. *Proœm.*

† *In Timæo.*

* *Lib. de Somn.*

* *Lib. de Mund. incorrupt.*

And again, συνίζοντος δ' ὑπὸτε συνθλίβοιτο εἰς ὕδωρ ἀὴρ. That *the Air being condenſed may be compreſſed into Water.* And then brings in *Heraclitus* affirming, ἢ μὲ ἀὴρ πλευτὴν, γίνεσθαι ὕδατος, *the Deſtruction of Air, to be the generation of Water.* To this alſo the Lord *Verulam* conſents, offering to make it good by ſundry * Experiments. Though all of them, I think, come ſhort of Demonſtration, or of a clear and ſatisfactory proof of the *Phænomenon.* (And to name the two greateſt Philoſophers next.) *Ariſtotle* aſſerts this tranſmutation, in his Book *de Mundo.* And *Des-Cartes* ſubſcribes to it as poſſible and real. (*a*) *When thoſe Globules move a little ſlower than ordinary, they may change Water, into Ice; and the Particles of Air, into Water.* And the Famous and Honourable (*b*) Mr. *Boyle* (in his 22. Experiment) leaves it undetermin'd, *whether or no Air be a primigenial Body, that cannot now be generated and turned into Water.* And truly as *Clavius* his Glaſs of Spring-water (mentioned in that Experiment) Hermetically ſealed up for fifty Years paſt, and repoſited in the *Muſæum Kercherianum*; does not prove that Water can't be turn'd into Air, becauſe the Water continu'd there ſo long without diminution: ſo neither will M. *Rohault's* Glaſs ſeal'd up the ſame way full of Air, and kept in a Veſſel of Water in a Wine-Cellar three whole Years; argue that Air can't be turn'd into Water, becauſe none of that Air at the three Years end, was found to have ſuffered ſuch a change; there being not the leaſt drop of Water in the Glaſs. We only learn from hence, that we have not yet attain'd to the

* *Nat. Hiſt.* Cent. 1. Exper. 27, 76, 77, 78, &c.

(*a*) *Cùm iſti globuli paulò minus ſolito agunt, aquam in glaciem mutent, & particulas aëris in aquam.* Princip. *Part.* 4. *Artic.* 48.

(*b*) *Exper. Phyſico-mechan.*

right Operation, of changing theſe Elements into one another.

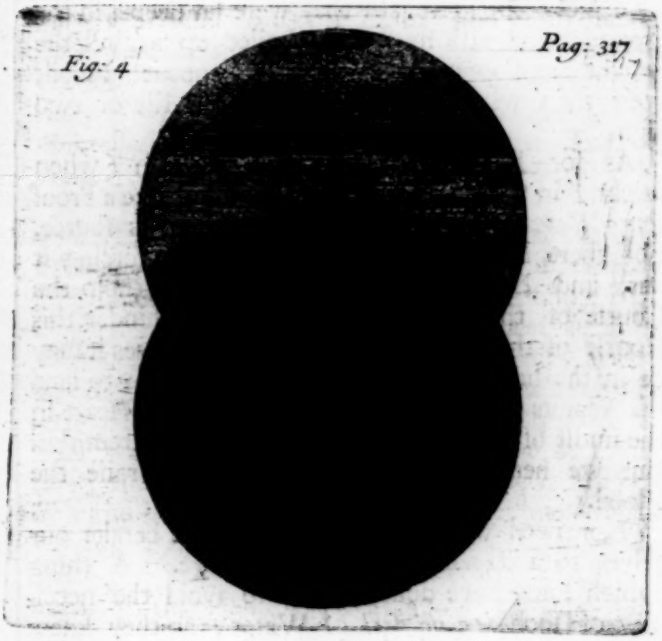
We will grant therefore that by the power of Nature, Air may be turned into Water. Yet neither will *that* take off the whole Difficulty in this Caſe. For if *moſt* of the Air incircling the Earth, had been thus changed (and *all* of it could not, becauſe then reſpiration would have been impoſſible to Mankind, and the ſurviving Animals in the Ark) it could not have furniſht Water enough for the Flood; a great deal of Air going to make up a little quantity of Water: (Which the proportion of gravity betwixt Water and Air, of equal bulk, it being (found to be) as of a thouſand to one; does ſufficiently evince.) But in caſe it could have yielded Water enough, yet inconveniences would ſtill have remained. Particularly, it would have endangered ſucking down the Moon, as the *Theoriſt* ‖ obſerves. The changing alſo of one great Body into another, which after tranſmutation takes up ſo much leſs room than it did before; does either ſuppoſe that the whole Frame of the World muſt ſink cloſer together (which would occaſion a ſtrange diſcompoſure in it.) to fill up the ſpace *that* Change would make empty: or that in Nature there muſt be a *Vacuum*. Though (by the way) when our SAVIOUR multiplied Bread upon Earth, *that* need have no ſuch influence on the World, either as to *expanſion* or *contraction* of it; as the new *Creation* of Waters above mentioned, or this production of them by *tranſmutation*, does imply. For beſides that the Matter changed was much leſs in *quantity*; the change might be made in ſuch a Subſtance, as did take up juſt the ſame room in the World before its mutation, as after it.

‖ *Engliſh Theor.* p. 21.

Nor

Nor need we to apply our ſelves, in the *Fifth* place, to that Hypotheſis which makes this Globe of ours *bi-central*: giving one Center to the *Earth* and another to the *Waters* in it; according to this Figure.

Fig. 4 *Pag.* 317



That ſo by ſetting the Waters higher than the Earth, they might the more eaſily overflow it at ſuch a rate, as they have been conceived to do, at the Deluge. But this is a Suppoſition ſo notoriouſly falſe, that to prove it to be ſo, would be a vain work.

Nor.

Nor need we trouble our ſelves in the *Sixth* place about *Sub-terreſtrial* Waters. Which (if never ſo free paſſages had been opened for them) could no more have flowed up out of the Bowels of the Earth; than Waters can do out of our deepeſt Wells. Yea, with much more difficulty they muſt have aſcended, in regard they were far deeper in the ground; and alſo muſt have boiled up againſt the weight and preſſure of the incumbent Flood, even then when perhaps it was a Mile or two high.

As for Blood flowing out of a Vein (when prickt) in a Man's Head; it is nothing like a Proof that Water may riſe and flow above its ſource. For there is a vital ſtrength and motion forcing it out, and Nature conſpires as much to help the Courſe of that Blood, as ſhe does to hinder this Courſe of the Waters we ſpeak of. Engines it may be in the heart of the Earth, might be able to ſend up Waters on to the ſurface of it; as the Heart in the midſt of the Body, ſends Blood to its Extremities. But we hear of no Engines made to raiſe the Flood.

Nor need we, in the *Laſt* place, to betake our ſelves to a *Topical* or *Partial Deluge*. A thing which ſome have done, meerly to avoid the neceſſity of ſuch a *vaſt deal* of Water, as they knew not where to have for a *general* Flood, according to the rate of the old *Hypotheſis*: or in caſe they could have had it, knew not how to get rid of it again. Whereas let *fifteen Cubits above the Earth*, be the higheſt Water-mark of the Flood; and then as the Clouds and Caverns would have yielded Water enough to raiſe it: ſo when its work was done, the quantity of this Water would not have been

been ſo exceſſive, but it might eaſily be dried up in that ſpace of time, in which *Moſes* declares it was ſo.

And this is that which in the Second place, gives countenance to our *Hypotheſis*. It makes the Flood to be ſuch, as Nature out of her Store-houſes could very well ſend on to the Earth; and when ſhe had done, as conveniently take it off again. And ſo we are excuſed from running to thoſe Cauſes or Methods, which ſeem unreaſonable to ſome, and unintelligible to others, and unſatisfactory to moſt.

6. A *Third* thing, which gives credit to our Conjecture, and makes it look like truth; is its agreeing ſo handſomely with St. *Peter*'s Deſcription of the Deluge. *The Heavens were of old, and the Earth ſtanding out of the Water and in the Water, whereby the World that then was, being overflowed with Water, periſhed*, 2 *Pet.* 3. 5, 6. How exactly does this ſuite with the *Hypotheſis* propoſed? For according to it, the Earth ſtood partly, δι' ὕδατος, *in the Water*; the moſt of it being overflowed; and in ſuch a meaſure, as that the Animal *World* thereby *periſhed*. And yet a great part of the Earth (as much as the upper parts of high Mountains come to) was *ſtanding* ἐξ ὕδατος, *out of the Water*, at the ſame time. Yea, if a *Zeugma* in the words, makes, συνεστῶσα, *ſtanding*, relate to, οὐρανοὶ, *the Heavens*, as well as to, γῆ, *the Earth*; yet our Explication of the Deluge will fall in very fairly with *that* too. Inaſmuch as the Heavens ſtood then *in the Water*, and *out of the Water*, as well as the Earth. For *their* Territories were then invaded in ſome meaſure; the Water riſing, where it incroached leaſt, fifteen;

fifteen; in moſt places, it may be, thirty, forty, or fifty Cubits into them. And therefore ſo high they were ſtanding in the Water; as all above was ſtanding out of the ſame. And which is ſomething more, the Heavens and the Earth will thus be συνεστῶσαι, *ſtanding together* out of the Water and in the Water (as ſome will have the word ſignifie there) both of them being in the like circumſtances, at the ſame juncture of time. I will only add under this head, That taking the *Heavens* here mention'd, for the *loweſt Region* of the Air, or for the lower part of that Region; is but conſonant to the Sacred Style.

7. A *Fourth* advantage commending our *Hypotheſis*, is, That it puts the drowned Earth, into a far more habitable condition at the Flood's going off, than otherwiſe it could have been in. That *Noah*'s Flood was Univerſal, is moſt clear from Scripture. *Behold, I, even I do bring a flood of waters upon the earth, to deſtroy* **all fleſh** *wherein is the breath of life,* **from under heaven,** and **every thing** *that is in the earth ſhall die,* Gen. 6. 17. So the ALMIGHTY threatned; and what he threatned he fully made good. *And* **all fleſh** *died that moved upon the earth, both of fowl, and of cattel, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.* **All** *in whoſe noſtrils was the breath of life, of all that was in the dry land, died. And* **every living ſubſtance** *was deſtroyed, which was upon the face of the ground, both man and cattel, and the creeping things, and the fowl of heaven; they were deſtroyed from the earth; and Noah* **only** *remained alive, and they that were with him in the ark,* Gen. 7. 21, 22, 23. And if *all fleſh under heaven,* and *every thing in the earth,* even *every living ſubſtance upon the face of the ground, were deſtroyed and died;*

died; *and Noah only remained alive, and the creatures in the ark*: hence it will follow, that the *whole Earth* was drowned, or elſe that Mankind was not generally ſpread through all the Regions of the ſame. But that the Earth was generally inhabited before the Deluge, we need not doubt, nor can we well deny. For the Conſequence would be, That the Prediluvians begat fewer Children, or lived ſhorter lives, than the Poſt-diluvians; which would not be phanciful only, but falſe. Though truly if ſome Countries had not been peopled, ſtill they muſt have been drowned; that ſo *fowl* and *creeping things*, &c. might be deſtroyed, according to the Teſtimony of the HOLY GHOST. Yet admitting this, that the *entire* Earth was overflowed; and that to ſuch an height, that the loftieſt Hills (as is commonly believed) had their Tops fifteen Cubits under Water: and what a Caſe muſt the Earth have been in, upon drying up of the Flood? What abundance of Mud, Slime, and Filthineſs, muſt every where have covered the ſurface of it? How thick muſt it have lain? How cloſe muſt it have ſtuck? And how hard would it have been to have clear'd the ground of it? *Attica*, upon this account, (as was obſerved before) after a far leſs Flood, was not peopled for the ſpace of three hundred Years.

Nor will the *Theory*'s Explication of the Deluge, help here; unleſs it be to make things worſe For had the Flood been cauſed by ſo ſtrange a *fraction* and *falling in* of the Earth, as that ſuppoſeth; this would have added very much to its foulneſs, and ſo to its Barrenneſs for a time (as above remembred) and conſequently to its unfitneſs for immediate habitation.

But now according to the way that we go, the uppermoſt parts of Mountains could never be drowned; and ſo never clogg'd neither, or dawb'd over with the

filth of the roiled Waters. So that let but the floating Ark, have ſtopped at laſt by the ſide of ſome very large Hill; and the Earth would there have been ready to receive all that came out of it. And that after all its Toſſings, it did reſt *near to*, or in ſome ſenſe *upon* ſuch a tall vaſt Hill (perhaps the biggeſt the Earth has) is rightly believed, as being taught from above. And indeed its doing ſo, ſeems to be no other than a ſignal Providence, and a ſpecial effect of Heavens particular Care. That ſo thoſe few Creatures, which out-lived that grievous κατακλυσμὸς, or *general deſtruction* that fell ſo heavy on the animate World, might not be deſtitute of fit habitations and ſuſtenance.

And truely that Mankind, upon quitting the Ark, did inhabit Mountains for a conſiderable time; may be gathered (as ſome think) out of the Tenth and Eleventh Chapters of *Geneſis*. For there it appears that they were grown numerous (ſay they) when they left the Hills, and came down to ſettle in the Plains of *Shinar*. But then if they *did* chuſe the Hills for their Seat, and ſtay there ſo long before they removed their Quarters; one reaſon might be the unfitneſs of the lower grounds to entertain them, as affording at firſt no commodious Dwellings. And whereas they would have them to keep on the Hills with deſign to ſecure themſelves from future Floods: ſuch a Deſign would have been utterly vain. For what ſecurity could they expect, by their abode in Mountains, from Floods to come; when the higheſt Mountains were over-top'd no leſs than fifteen Cubits, by one ſo lately paſt?

8. A *Fifth* Plea which may be taken up in favour of our *Hypotheſis*, is its Coherence with Geography. Wherein it ſeems to be much more plauſible than the *old Hypotheſis*, or that of the *Theory*. It falls in with it, by a far more natural and juſtifiable Compliance, than either of *them* do. As for the *Theory*, it flatly denies that there were Hills or Valleys, or Seas, or Iſlands before the Flood: which Geography hitherto never dreamt of. The old *Hypotheſis* alſo makes the Mountains of *Ararat* or *Armenia*, the higheſt in the Earth: and this, Geography again cannot down with. And indeed the chief reaſon why *they* have been reputed the higheſt, is, becauſe the Ark has always been preſumed to reſt on the top of them; and in that regard it was requiſite they ſhould be the higheſt. But *our Hypotheſis* ties up none to the belief of this neither. Nor indeed does it ſeem to be worthy of credit, as ſhall be noted by and by.

CHAP. XVI.

1. Objections *muſt be* anſwered. 2. *Our* Expoſition *of Scripture not to be made an* Objection *by the* Theoriſt, *or any that hold with him.* 3. *The* Firſt Objection *from* the Hills being covered, *anſwered.* 4. *The* Second, *from* the Arks reſting upon the Mountains of *Ararat*, *anſwered.* 5. *The* Third, *from* the appearing of the Tops of the Mountains, upon the decreaſe of the Waters, *anſwered.* 6. *The* Fourth, *from* the poſſibility of Mens being ſaved from the Flood without the Ark, *anſwered.* 7. *The* Fifth, *from* the likelihood of other Creatures eſcaping, *anſwered.* 8. *The* Sixth, *from* the imaginary exceſs of Water, *anſwered.* 9. *The* Seventh, *from* the Raven which *Noah* ſent out of the Ark, *anſwered.* 10. *The* Eighth, *from* danger of Shipwrack which the Ark would have been in. 11. *A* General Anſwer to farther Objections.

1. WE have ſeen a *New way* of explaining the Flood propoſed: or a *New Hypotheſis* concerning it erected. We have ſeen how it is built; upon what Grounds it ſtands; and with what reaſons and conſiderations it is ſupported and eſtabliſht. But as things that are new and any whit ſtrange, are commonly received with more than ordinary Notice; ſo *new Doctrines*, and *ſtrange Hypotheſes*, are uſually entertain'd with *Diſputes* and *Objections*. It will be neceſſary therefore to look out a little, and to ſee what Objections are like to meet us in the way

way that we go: and ſo to apply Anſwers to them reſpectively; at leaſt to the chief of them.

2. But firſt, I muſt premiſe, that we have no reaſon to take *this* for an Objection (I mean from the *Theoriſt*, or others who take their meaſures from him) that we expound a Text or two of Scripture ſo as none ever did; and deſerting the common received ſenſe, put an unuſual Gloſs upon them (not to ſay, ἰδίαν ἐπίλυσιν, *a private interpretation.*) This, I ſay, is not to be urged againſt us by the *Theoriſt*, or by *thoſe* that think fit to abide by his *Hypotheſis*. For himſelf exceeds us in the ſame thing. We only take a few ſteps, out of the beaten path of Expoſitors; and that with open and profeſſed diffidence: whereas he has advanced, in as untroden a way, with a great deal of boldneſs.

3. The *Firſt Objection* may be raiſed, from *the Hills being covered.* So we read *Gen.* 7. 19. That *all the high hills under the whole heaven were covered.* And verſe 20. *Fifteen cubits upward did the waters prevail, and the mountains were covered.* Whence it has been concluded, That the Waters of the Flood prevailed to ſuch an height, that they covered the *tops* of the higheſt Hills under Heaven Fifteen Cubits upward. But the Holy Text ſays no ſuch thing. It tells us indeed, That the Waters *prevailed fifteen Cubits upwards*; but this might be meant as to the *Earth* only: upon which, it had told us juſt before, the Waters *prevailed* **greatly**, and *prevailed* **exceedingly**. And truly when they came to be fifteen Cubits upward on the higheſt parts of the ſurface of the Earth; whereby they might be four

four or five times as high above its general *Superficies* (as we have observed) this was really a *great* and *exceeding* prevalence. But where it speaks of the *high hills* and *mountains*, it says no more of them, than, וַיְכַסּוּ, *and they were covered*. And so indeed they were, and fifteen Cubits upward too, that is, on their sides. For the Waters prevailing so high above the surface of the Earth whereon they were founded, the bottoms of them must needs stand up so deep in those Waters. But to affirm the Tops of them did so, is perhaps to make the Comment out-run the Text, *they* being not said to be covered.

And as the *Original* may bear this Interpretation; so the *Septuagint* seems not to disallow it. For *that* renders the *Hebrew* thus, πεντεκαίδεκα πήχεις ὑπεράνω ὑψώθη τὸ ὕδωρ, *the water was lifted up fifteen Cubits upwards*. But it does not in the least express, that it was lifted up so many Cubits above the *tops* of the high Hills and Mountains. Nor will the *Vulgar Latin* dissent from it, if rightly understood. It says, *Quindecim cubitis altior fuit aqua super montes quos operuerat. The Water was fifteen Cubits higher upon the Mountains which it had covered*. But then, *altior super montes*, may not signifie, that it was higher *upon the tops* (as was said before) but only *upon* or *about* the *sides* of the Mountains. And so (I remember) when *Q. Curtius* would express Peoples sitting *about* a Table; he says, They were *super mensam*. And when he would express their sitting *about* a Banquet; he says, They were *super vinum & epulas*. According to which, *Water fifteen Cubits high* super montes; may be Water so high *about* the Mountains: and so high indeed it had covered them.

And

And the truth is, the Waters of the Flood never were, nor could be fifteen Cubits above the Tops of the higheſt Mountains; though we allow the Aſſertors of the *Old Hypotheſis*, to expound the Story of the Flood their own way. To make this out,

We read, *Gen.* 8. 4. That *the ark reſted upon the mountains of Ararat*, תנח, ſays the *Hebrew*; ἐκάθισεν, ſay the LXX. it *ſat* there. That is (as the Aſſertors of the Old *Hypotheſis* will have it) * *The bulk of the Ark pierced through the Waters*, and ſo the bottom of it ſtood upon the Mountain under it. Nor could it reſt or ſit there *otherwiſe*, becauſe the Tops of the Mountains were not as yet above Water, the Flood being at its height. For when was it that the Ark thus reſted? Why, *in the Seventh Month, on the ſeventeenth day of the Month.* And then was the Deluge at the higheſt. For it is ſaid (*Chap.* 7. 24.) That *the waters prevailed upon the earth an hundred and fifty days.* That is (according to the Aſſertors of the Old *Hypotheſis*) they were increaſing, or kept as high as ever for ſo long time. Which (as the *Jews* uſed to reckon their Months, making them all τριακονθήμερα, to conſiſt of *thirty days* apiece) will amount to five Months preciſely. So that count from the ſeventeenth day of the Second Month, when the Flood began to come in; to the ſeventeenth day of the Seventh Month, when the Ark ſat upon the Mountains of *Ararat*: and the hundred and fifty days will be expired juſt. But then if the Ark reſted upon thoſe Mountains at *that time*, and in *that manner*, as is ſaid; it is moſt certain that the *tops* of the *higheſt* Hills, could never be covered by Water, fifteen Cubits upward. For then if the bottom of the

* *Arca molis aquas penetravit.* à Lapide *in Gen.* 8. 5.

the Ark had reſted on the Mountains, the whole Body of it muſt have been quite under Water, and we know not how deep. The reaſon is, becauſe there are Mountains in the World, very much higher than thoſe of *Ararat*. For by thoſe Mountains, the Aſſertors of the common *Hypotheſis*, generally underſtand the Mountains of *Armenia*. And the *Vulgar* ſays expreſly, That the Ark reſted upon the Mountains of *Armenia*. And the *Septuagint* ſometime renders *Ararat*, *Armenia*. Yea, the *Chaldee Paraphraſt* uſes the word, קרדו, as pointing at the *Cordiæan* Hills. But that there are Mountains much higher than *they*, is evident enough from moſt conſiderable Writers. †Sir *Walter Raleigh* declares *that the Mountains of* Ararat, *or any parts of them, are not of equal ſtature to many other Mountains in the World.* And again, *That the Mountains of* Gordiæi ——— *are the higheſt of the World, the ſame is abſolutely falſe.* Nor does he deliver this as his own judgment only, but preſently adds, * That *the beſt Coſmographers, with others that have ſeen the Mountains of* Armenia, find them far inferior and underſet *to divers other Mountains even in that part of the World, and elſewhere.* And then he inſtanceth in *Athos* as one far ſurmounting *any Mountain that ever hath been ſeen in* Armenia: and cites *Caſtaldus* for it. And to that he adds *Mount* Olympus, *ſaid to be of that height, as neither the Winds, Clouds, or Rain overtop it. Solinus*, I confeſs, ſays as much, and his authority, I preſume, has given credit to the thing. But *Ludovicus* **Vives* ſeems to confute it; and tells us of one, who going up the Mountain to ſearch out the truth of the report, found it to be falſe. Though when Sir *W. Raleigh* preferred *Olympus*, as

† Hiſt. of the World, *l.* 1. *c.* 7. §. 10. † X.

* † XI.

* *Con D. Aug. Civit. l.* 15. *c* 27.

as to its height, before the *Armenian* Hills; he was certainly in the right. He brings in *Antandrus* alſo, averring *that* for height, to *be of a* far more admiration, *than any in* Armenia. And alſo *the famous Mountains of* Atlas, *ſo high that the eye of no mortal Man can diſcern the top*: for which he quotes *Herodotus*. And laſtly, he concludes the *Pike* of *Teneriff*, to be the higheſt Mountain of the known World. And ſo do others as well as he, whereof *Varennius* is one. Yet ſome again take the *American Andes* to ſurpaſs all. Though *Caucaſus* alone might have done our buſineſs. For as *that* is a part of *Taurus*, as the Mountains of *Ararat* are; ſo it is known to all (who know any thing of that nature) to be much higher than they.

Now the Mountains of *Ararat* being certainly much lower than ſeveral others; here is perfect demonſtration (to the Aſſertors of the general ſtanding *Hypotheſis* of the Flood) that the Waters could not (according to their *Hypotheſis*, and their own Expoſition of the Story of the Flood) cover *all the high Hills* under heaven fifteen Cubits upward, I mean, the tops of them. For then the Ark could not have reſted on the lower ones of *Ararat*, without being plunged under Water, and wholly ſwallowed up; the Flood being at its higheſt pitch when it reſted there.

And ſince it is evident, yea, plainly demonſtrated, that the tops of the higheſt Hills could not be covered according to the tenor of the uſual *Hypotheſis*; it is abſolutely neceſſary, not only in regard of *our Hypotheſis*, but in reſpect to the very Story of the Flood; to interpret *the Mountains being covered*, to ſome other ſenſe than has been put upon

on it. And that will bring on a like neceſſity of ſetting up a *new Hypotheſis* for explaining the Flood; whether ours may be it or no.

Let us now therefore (as it is neceſſary) enquire after another ſenſe of *the Mountains being covered.* And Firſt, there is a known *Figure* that frequently occurs in the Holy Volume (as might be proved by a large Induction of inſtances) whereby what is true of a thing but in *part*; is notwithſtanding affirmed of the *whole.* And in this ſenſe all the high Hills under Heaven might be ſaid to be covered; becauſe in *part* they were ſo, that is ſo far as the Waters reach'd up the ſides of them. Or,

Secondly, If there be not a *Synecdoche* in the caſe, there may be an *Hyperbole.* The *Mountains* may be ſaid to be *covered*, to raiſe the repreſentation of the Flood, and make it more ſtately, by putting an Air of exceſſive greatneſs into it. So we may obſerve, that there are few very grand and remarkable things in Scripture; but the Mountains or Hills are brought in, to bear a part in their Character: to adorn and ſignalize, or ſet off their magnificence or exceſs. Thus a great *ſteadineſs* is expreſs'd by the *ſtability* of *Mountains*, *Pſal.* 125. 1. *They that truſt in the* LORD, *ſhall be as* mount *Zion, which cannot be removed.* A great *ſafeguard* or *protection*; by an *incloſure* or *incompaſſment* with *Mountains*: as in the next Verſe. *The* mountains *are round about Jeruſalem; ſo the* LORD *is round about his people.* A great *deſtruction*; by the *trembling of Mountains* and *removing of Hills*, Jer. 4. 24. *Beheld the* Mountains, *and lo they trembled, and all the* Hills *moved lightly.* So a great *fear* is expreſſed by Mens calling out *to* Mountains *to fall on them,*

them, *and to* **hills** *to cover them*, S. Luk. 23. 30. A great *change*; by the passing away or *disappearing* of **mountains**, *Rev.* 16. 20. A great *victory*; by *threshing the* **mountains**, and *making the* **hills** *as chaff*, *Isai.* 41. 15. A great *joy*; by *the singing of* **mountains**, *Isai.* 44. 23. A great *slaughter*; by Blood reaching to the *Mountains*. So GOD threatens to *water the land of* Egypt *with blood*, *even to the* **mountains**, *Ezek.* 32. 6. And that the **mountains** *shall be* **melted** *with the blood* of nations, *Isai.* 34. 3. As if Blood were not only to swim *about* the Mountains, and to run *over* the *tops* of them, as *Noah*'s Waters (are presum'd to have done) but even to dissolve them and wash them quite down. Well might *Moses* hyperbolize as he did, in describing the Deluge of Water; when the Prophet thus exceeds him in foretelling an Inundation of Blood.

By no means, may some object: and you have hinted the *reason* of it. Even because what *Isaiah* spake was in way of *Prediction*; and such *Hyperboles* though they be common in *Prophecies*, are not used in *History*. I answer, Such *Hyperbolical* Schemes of Speech, are used in *Historical*, as well as in *Prophetical* matters. Thus the *Psalmist* referring to the majestic or great solemnity at the Promulgation of the Law; says, *the* **hills** *melted like wax*, Psal. 97. 5. And relating some circumstances of *Israels* passing out of *Egypt*, he says the **mountains** *skipped like rams, and the little* **hills** *like lambs*, Psal. 114. 4. And if against this it be objected, that the *Psalms* are *Poetical*, and so these may be flights of Phancy, allowable to *Poets* only; (though to inspired ones, as well as to other:) I answer, The like occurs in other Books of

Scripture. *Iſaiah*, for inſtance, reflecting upon great and terrible things that GOD had done for his People; ſets them forth by this Expreſſion, *The* mountains *flowed down at thy preſence*, Iſai. 64. 3. And *Habakkuk* commemorating GOD's miraculous proceedings in bringing the *Iſraelites* into *Canaan*; ſays, *the everlaſting* mountains *were ſcattered, the perpetual* hills *did bow*, Hab. 3. 6. And at the *tenth* Verſe, *the* mountains *ſaw thee, and they trembled.*

So that when *Moſes* deſcribed the Deluge, in ſo ſuperlative or tranſcendent a ſtrain, as by its *covering the* mountains, *and all the* high hills *under heaven*; it might be but to ingrandize or amplifie the thing. It might be but an high flying ornamental *Hyperbole*, uſed to grace and greaten the Flood in his Deſcription of it, and to render it the more ſtately. Or,

Laſtly, We muſt know; that to *cover* a thing in Holy Style, is not always to *ſurmount* and *overwhelm* it: but very frequently to ſurround it only, or to be *about* it in *great plenty* or abundance. For ſo the HOLY GHOST does commonly expreſs the *copiouſneſs* of one thing by its *covering* another. Thus *precious ſtones*, are ſaid to be a *covering* to the *Tyrians*, Ezek. 28. 13. becauſe they wore them in great plenty about them. And the *Jews* are ſaid to cover *the altar of the LORD with tears and weeping, and with crying out*, Mal. 2. 13. becauſe they ſhed their Tears, and uttered their complaints very freely and plentifully thereabouts. So (in the ſame ſenſe) ſome are ſaid to be *covered* with ſhame; and others, to be *covered* with confuſion; and others, to be *covered* with violence. Whence it is evident, that it is a Phraſe whereby

is expreſſed the *plenty* or exuberance of one thing above another. And ſo the *Mountains* and *high Hills* being *covered* with Waters, will ſignifie no more, than that they were ſurrounded with vaſt quantities of them. But a more adequate and evictive inſtance of this, *Moſes* himſelf (the fitteſt Man that could be in the caſe) has given us. *Who*, ſetting down the Story of the *Quails*, Exod. 16. 13. ſays, That *at even the quail came up and* covered *the camp*. And how did theſe Quails *cover* the Camp? He informs us, *Numb.* 11. 13. they *fell by the camp as it were a days journey on this ſide, and a days journey on that ſide,* round about *the camp*. But then as the Camps being *covered* with the Quails, was no more (in *Moſes*'s language) than its being *ſurrounded* with a *multitude* of them; ſo the Mountains being *covered* with Waters, was no more than their being *ſurrounded* with *great plenty* of them. And, ויכסו, which ſignifies, *covered*, Gen. 7. 19, 20. and, ותכס, that ſignifies, *covered*, here, *Exod.* 16. 13. do both ſpring from, כסה, and are but one and the ſame word. As if by uſing the ſame word in both places, he would intimate, that he meant but the ſame thing in both Stories.

4. A *Second Objection*, may be *the arks reſting upon the mountains of Ararat*, Gen. 8. 4. For that implys that the Waters of the Flood did certainly ſwell up above the tops of thoſe Mountains; elſe how could the Ark have been carried up thither, and have reſted there? I anſwer,

Firſt, That, עַל, which is there rendred, *upon*; does ſometimes in Scripture, ſignifie, *by*. As עַל־פְּלֻגֵי־מָיִם, *by the rivers of water*, Pſal. 1. 3. עַל־הַמַּחֲנֶה, *by the camp*, Numb. 11. 13. And ſo here, עַל־הָרֵי אֲרָרָט, may ſignifie no more than, *by the mountains of* Ararat.

Secondly, If we yield the Ark to have reſted *upon* the Mountains of *Ararat*; yet then it might reſt ſomewhere upon the *foot* or loweſt part of thoſe Mountains: for it is no where ſaid to reſt upon the *top* of them. And ſo this paſſage in the *Divine* Story, will not infer the leaſt neceſſity of that vaſt height of the Flood, which it has uſually been ſet at.

And then as to *Civil* Story, which tells how the Ark reſted on the top of thoſe Mountains; we take leave to obſerve, that it is all-a-long chargeable either with *incertainty*, or with *incongruity*. It is ſtill either *Doubtful*, as to the *Thing*; or *inconſiſtent* with *it ſelf*. Thus, for example, * *Joſephus* gives account out of *Beroſus*, τῶ πλοίῳ, &c. that *a part of the Ship* (the Ark) *is in* Armenia, on the Mountain of the *Cordiæans*. But then this is uſhered in with a, λέγεται, ſo *it is ſaid*; which makes the thing *doubtful*. And then, πρὸς τῷ ὄρει, may as well be rendred, near *the Mountain*, as *on* it. The ſame *Joſephus*, in the ſame Chapter alſo, thus certifies out of *Nicolaus Damaſcenus*. Ἔστιν ὑπὲρ τῆς Μινυάδος, &c. *Above* Minias *there is a great Mountain in* Armenia *called* Baris, *on which many that fled thither were ſaved in time of the Flood: and that a certain Man brought in an Ark, arrived at the top of the Mountain, and that the reliques of the Timber were kept there a long time.* But then this is delivered

* *Antiq. l.* 1. *c.* 4.

incertainly

incertainly again, with a, λόγος ἔχει, so *it is reported.* And for a matter to be *reported*, is one thing; and really to *be so*, is another. And indeed this report agrees not with truth. For it says, ὡς ὑπὸ πολλῶν συμφυγόντων ἐπὶ τὸ κατακλυσμοῦ σωθῆναι: *that* many flying *to this Mountain were saved.* Whereas Scripture on the contrary assures us that *but few* were saved: and that not *one* was saved by *flight*, but all by the Ark alone. And then it is *inconsistent* with it self too. For how could the Ark drive ἐπὶ τὴν ἀκρώρειαν, up the very *tip-top* of a Mountain if there were no Water upon it; but so much dry ground, as that many might be saved there, living together, not only Days, and Weeks; but several Months, one after another.

Eusebius likewise and *Cyril* do both recite out of *Abydenus* the *Assyrian*, how τὸ πλοῖον ἐν Ἀρμενίᾳ, *the Ship* (Ark) *in* Armenia, *did out of its Wood afford Amulets to them that dwelt thereabouts.* But then the other circumstances of the account are strangely odd and fabulous. Namely, *That Saturn who reigned at that time, forewarned* Sisithrus (Noah) *that there should fall abundance of Rain on the fifteenth of* Desius; *and commanded him to hide what learned writings he had, in* Heliopolis. *Which*, Sisithrus *having done, he sailed directly into* Armenia, *and there quickly found what the GOD had told him, to be true. But then on the third day after the Tempest, sending out Birds to try whether they could see any Land that was not covered with Sea; they returned again, as not finding any place where they could rest. After them he sent forth others; and when he had sent the third time, the Gods took him away from amongst Men.* Where the absurdities and incongruities

incongruities of the Story (if brought home to the truth of things) are ſo many, and groſs, and obvious; that time would be perfectly loſt, ſhould I ſpend any in noting them.

I paſs therefore to *Benjamin* the *Jew*, from whom I borrow the laſt citation of this nature. He ſays in his *Itinerary*, that the Ark of *Noah* reſted upon the Hills of *Ararat*; and that one *Omar*, of the Materials of it, built a *Mahometan* Synagogue. But then he adds that the Prince took it down, *è Cacumine duorum montium, from the top of* two *Mountains*. And that the Ark ſhould be divided into *two* parcels, and the remains of it lodg'd upon the tops of *two* Hills at once; is a paſſage that gives but ſmall Credit to the Traveller's Report; but is enough, methinks, as to this Particular, to call his fidelity into queſtion.

Notwithſtanding therefore what we meet with in Hiſtory concerning it, we may lawfully conclude, that the Ark might not reſt upon the *top* of the *Armenian* Mountains. Only one or two Writers of note, miſtaking *Moſes*, it may be, at firſt; and telling the World with confidence, That the Ark reſted on the *top* of theſe Mountains (when he might mean no more than that it reſted *by* them, or on ſome *low Ridge* of them) others might follow *them*, and others *them* again; and ſo *all* might run on in a Track of error, as ſmoothly as if they had been in the way of truth. Thus, when St. *Chryſoſtom*, *Epiphanius*, *Iſidore*, and others, tell that the Ark reſted upon the *top* of theſe Mountains; and that certain, λείψανα, *remnants* of it were to be ſeen there in *their* days: they were probably over-rul'd by *Hiſtory* or *Hearſay*; and ſo eaſily miſ-led

miſ-led by ſuch as went before them. And indeed that the thing was utterly falſe, we have great reaſon to conclude; when if it were true, it muſt either impeach *Scripture*, which (in the ſenſe of all Men hitherto) taught all-a-long that the Flood was fifteen Cubits above the tops of the higheſt Mountains; and that in the height of this Flood the Ark reſted on the top of *Ararat*: or elſe claſh with *Geography*, which never allowed the Hills of *Ararat* to be (by a great deal) the higheſt: or elſe *ſink* the Ark quite under Water, to make it *reſt* upon thoſe Hills.

5. A *Third Objection* may be formed from *the appearing of the tops of the Mountains upon the decreaſe of the Waters*. So it is recorded, *Gen.* 8. 5. That *the waters decreaſed continually until the tenth month, and on the firſt day of the month were the tops of the mountains ſeen*. Now if the Mountains had not been quite under Water, and ſo inviſible for the time they were overwhelmed; how could they be ſaid to become viſible again, or to be ſeen upon the Floods going off?

In anſwer to this, we may conſider, Firſt, That by the tops of the Mountains, in Scripture, are not always meant the *higher*, but ſometimes the *inferior* parts of them. Thus it is propheſied, *Amos* 1. 2. That *the top of Carmel ſhall wither*. Where by *top*, the *ſides* or *lower parts* of that Hill may be intended chiefly. For the withering of the meer top of it only, would not ('tis like) have either cauſed or ſignified ſuch a ſcarcity of feed, as ſhould have occaſioned ſuch affliction to Shepherds, as is there foretold; the principal part of

an Hill for Paſture, being uſually towards the bottom of it. So *Exod.* 19. 20. it is ſaid, That *Moſes went up to the* top *of mount Sinai.* But that he did not go up to the *very top* of that Mount we have great cauſe to believe, for Two reaſons. *Firſt*, Becauſe *the LORD deſcended upon it in fire*, ver. 18. in ſuch a fire as was not only *real*, but *raging*; for it made the Mountain *ſmoak as a furnace.* Yea, it is ſaid, *Exod.* 24. 17. to be *like devouring fire on the top of the mount.* And ſo *devouring* was it, that it ſeiz'd moſt terribly upon the Mountain; inſomuch that *it* is ſaid to have *burnt with fire unto the midſt of heaven*, *Deut.* 4. 11. But how then could *Moſes* go up to the *top* of this Mountain? Nor, *Secondly*, could he well do it, by reaſon of its *height*, and the great *difficulty* of its *aſcent.* For *Joſephus* aſſures us, That *it is the higheſt Hill beyond compariſon of all that Country, and long of its ſtrange height, and its ſteep inacceſſible craggy Rocks, is not only unfrequented by Men, but not to be lookt up to, it puts the eye to ſuch pain.* And yet if *Moſes* did not go up to the *top* of this Hill in *ſtrictneſs*, we know not how much below it he might preſent himſelf. And in caſe he ſtood on any lower ridge or part of that Mount; it is clear that by the *tops* of high Hills in Scripture, may be meant but the *lower parts* of the ſame. And therefore where we read וּמֵרֹאשׁ הָרְרֵי *Deut.* 33. 15. *from the top of the mountains*; the *Arabic* reads it, *from the roots* of them. And ſo by the tops of the Mountains being ſeen upon the drying up of the Flood; will be meant no more, than that ſome lower parts of them, not far from the bottoms, were made bare and expos'd to view again,

again, which before were hidden under Water. Or,

Secondly, By the tops of the Mountains, ſaid to be ſeen on the firſt day of the tenth Month; may be meant, but the tops of ſome *lower* Mountains, which were quite overwhelm'd with Water, by its aſcending fifteen Cubits upward upon the higheſt parts of the plain of the Earth. If theſe *two* Conſiderations will not ſatisfie; we muſt carry on the Enquiry a little farther, and ſeek for a *Third*. And truly ſome one or other muſt needs be found out. For certain it is, that the tops of the higheſt Mountains could not be ſaid to be ſeen, by reaſon of the Waters ſinking down below them; becauſe, as we have ſufficiently proved, they could not poſſibly be above them. That is, according to the common meaſures Men have taken of the Flood, and the uſual ſenſe they have put upon the ſacred Story of it.

Thirdly, Therefore (in way of anſwer to the Objection) we conſider; that the tops of the Mountains may be ſaid to be ſeen, at the time mentioned, upon account of their *emergency out of darkneſs, not out of the Waters*. Nor let it ſeem ſtrange, that at the time of the Flood, there ſhould be *darkneſs* over the whole face of the Earth. For then there was a ſolution of the continuity of the *Atmoſphære*: all the vapours almoſt contained in the περιοχὴ, or comprehenſion of it, turning into Clouds, and reſolving a great pace into Rains. And as it is but *reaſonable*, to think it was dark then (conſidering the ſtate of the Atmoſphære) ſo it was very *requiſite* it ſhould be ſo. For when the Rains began to fall, and that at ſuch a rate, as to threaten

in good earneſt to make that Deluge which *Noah* had foretold: this muſt needs ſtartle and alarm Men dreadfully. Then, had there been light in the World, in any good degree; what could have been expected, but that People who dwelt neareſt to that place where the Ark ſtood; ſhould have run directly to it, and rudely aſſaulting and invading it, have turned out *Noah*, his Friends, and all Creatures; and have taken immediate poſſeſſion of it themſelves, as the only probable means of their own preſervation. And therefore that the Earth was then wrapt up in nightſome darkneſs (it being not only *likely* in reſpect of *Nature*, but *neceſſary* in point of *Providence*) we need not fear to conclude.

And as it was dark all the time that the Flood was coming in and waxing; ſo the Air might well be very foggy and miſty during the continuance and decreaſe of the ſame. For the Atmoſphære being put into ſo great a diſorder (and even diſſolution) as it was; it could not quickly reſettle into its wonted clearneſs.

And then we muſt heedfully attend to that account of the Floods abatement and drying up, which the HOLY GHOST has given us. *The waters returned from off the Earth continually*, ſays he, *Gen.* 8. 3. Where, the word, שוב, *returned*, does often ſignifie in Scripture, the returning of a thing into its *Principles*. So *Pſal.* 90. 3. שובו בני־אדם, **return** *ye ſons of men*. As much as to ſay, be reſolved into Duſt and Spirit, the primigenial parts, or conſtituent principles of your Nature. And *Gen.* 3. 19. it is uſed in the like ſenſe; אל עפר תשוב, *to duſt ſhalt thou* **return**. And *Pſal.* 146. 4. ישב לאדמתו, *he*

he returneth *to his Earth.* According to which, where it is ſaid, That *the Waters* returned *from off the Earth continually*; we are to underſtand their continual *verſion* or return into that *Principle* out of which they were made; namely, *Vapours.* And the ſame is to be underſtood concerning them, where it is ſaid, *Gen.* 8. 5. That *the waters decreaſed continually.* הָיוּ הָלוֹךְ וְחָסוֹר, *They were* going *and decreaſing.* And ſo the Expreſſion does not denote a violent *motion* or *agitation* of thoſe Waters (as hath commonly been thought) ſo much as a conſtant *waſting* or *diminution* of them, by *going quite away.* And indeed, הָלַךְ, ſignifies, it *went away*: and as * *Schindler* notes, is ſpoken *de rebus evaneſcentibus, of things that are vaniſhing.* Yea, the learned *Lexicographer* brings in this very Paſſage, as one inſtance of that its ſignification. Which farther inſinuates, That when the Waters of the Flood decreaſed, it was done by their *vaniſhing* or *going away* into their firſt natural *Principle*: by their *returning* or being *converted* into *Vapours.* Now this being done at a *great rate*, or *very faſt* (as we may gather from ſo much Water being dried up in ſo ſhort a time; and from the miraculous Wind, *Gen.* 8. 1. ſent on purpoſe to haſten the work, by helping forward the attenuation of the liquid Element) it muſt (in likelihood) overcaſt and bemiſt the Air; and ſo conſpiſſate and obſcure it, as to render things inviſible at a little diſtance from the beholder's Eye. Whence it will follow, That when the tops of the Mountains were ſeen, this might come to paſs, not by the Waters ſinking below thoſe tops (whither they never aſcended) but by the clearing up of the Sky, and the wearing off

* *Ad vocabulum in Lexic.*

off of its unuſual thickneſs and fogginess. And yet this their *viſibility* or *new appearance* might properly be aſcrib'd to the decreaſe of the Waters too: inaſmuch as till they were ſo diminiſht, as not to afford Vapours enough, to thicken and darken the Air any longer, at the rate they had done; the Mountains tops could not be ſeen.

Should it here be objected, That according to this way of explaining their appearance, they could not have been ſeen ſo ſoon as in the tenth Month; becauſe the Waters were then upon the Earth in great abundance: that Objection might be thus taken off. Though there were *waters* * *upon the face of the whole earth* then; yea, and † forty days after that (which was the reaſon why *Noah*'s Dove could find no reſt) yet theſe Waters were ſo far exhaled, drawn ſo low, and grown ſo groſs and muddy; that now they did not *return* or *go away* into vapours, half ſo faſt as before. The Atmoſphære alſo was now come pretty well to its old conſiſtency again; and ſo the attractive power of the Sun was much damped and weakened, and he did not draw vapours ſo briskly and plentifully as he had done. And yet the lower Regions of the Air might be very thick and foggy ſtill; ſo that the Mountains might not be ſeen by looking right on, but rather by looking upward. And ſo the higheſt parts of the Mountains, that by thruſting up aloft did intercept the lightſomeneſs of the glimmering Skie, and terminate the eye-ſight; might by that means be diſcerned. And therefore indeed only the *tops* of them were ſaid to be ſeen.

* Gen. 8. 9.
† Ver. 6.

Nor

Nor let it be thought a meer phancy, a whimſical groundleſs Figment of ours, that the Waters of the Deluge did decreaſe in this manner. I mean by *going* or returning into Vapours, and that at ſuch a rate, as to fill the Air, for a time, with conſtant Miſts, and make it very caliginous and dark. This is ſo far from being an empty fiction or conceit; that I may venture to ſay, It was a neceſſary *Phænomenon*. For when the Earth was ſo generally drown'd, the Water being of a ſmooth Superficies, if the *Air* had been clear, yea, if it had not been more than ordinarily thick, it would certainly have been moſt exceeding cold. Even as cold as it is now in its middle Region, where Icy Meteors are continually floating. So that in the Natural Courſe of things, the Waters of the Flood would preſently have been frozen extreamly hard. And if we can ſuppoſe they ſhould ever have been melted again (as by the force of meer Nature they hardly could) yet they could not have been ſo in that ſpace of time, wherein the Deluge went off, and the Earth became dry.

And that a vehement Froſt would have ſeiz'd the Waters of the Flood, as ſoon as they were come down (if the Air had not been ſtrangely thick) is but reaſonable to conclude upon *this* account. Becauſe the Atmoſphære was never ſo exhauſted of Vapours; and ſo never ſo thin; and ſo never ſo ſharp and terribly cold, ſince the World began; as it was at that time.

And then laſtly, that the cloſeneſs and thickneſs of the Air was ſuch, as to darken and benight the whole Earth at once; may fairly be inferred from *Gen.* 8. *ult.* For there GOD promiſeth that while

while the Earth remaineth, there ſhall be *day*, as will as *ſeed-time*, and *harveſt*. Implying, That during the Flood, there was as perfect an intermiſſion of *day* upon Earth, as there was of *ſeed-time*, and *harveſt*.

6. A *Fourth Objection* may be framed from the *Poſſibility and eaſineſs of Mens eſcaping the Flood.* For if the Waters prevailed but fifteen Cubits upwards upon the Plain of the Earth; and the tops of the ſpacious aſpiring Mountains ſtood bare (excepting a little of the lower parts of them) all the time of the Deluge: how eaſily might Men have run up thoſe Mountains, and ſo have been ſaved from the violence of the Waters? and then what need of an Ark to preſerve them.

To this it may be anſwered. For People to aſcend theſe high Mountains, when the Flood was coming in; could be no ſuch eaſie matter. For at what rate ſoever the Rains deſcended in other places; it is not to be doubted but they fell in great abundance about the lofty Mountains. For the pitchy, ſwollen, loaden Clouds, which then hung every where bagging in the Air; driving and crouding, and ſqueezing againſt thoſe Mountains, could not but empty themſelves there (like full Spunges when preſſed or nipped) in prodigious Showres, that would have run down in furious and mighty Torrents. Yea, 'tis more than probable, that theſe ſqueezed Clouds, would not only have diſcharged themſelves in immoderate Showres thereabouts; but in kind of *Ecnephiæ*, or *Exhydriæ* (ſuch as ſometimes fall in the *Pacific* Ocean) very terrible Tempeſts; wherein Rain pours down as it were out of Spouts

Spouts or Buckets, and falls in whole Sheets of Water at once. So that the ſides of the Hills would have been full of Cataracts, and the Waters would have come roaring and gulling down them ſo forcibly, that no living Creatures would have been able to ſtand, much leſs to climb up againſt them. And then the higher ſort of Mountains, as the *Alpes*, and the like, being covered with huge quantities of Snow; that would have melted a great pace too, and contributed to the dreadful Torrents we ſpeak of. And then the Waters of the *Great Deep*, being no other (as we ſuppoſe) than ſuch as flowed out of the *Caverns* of high Rocks and Mountains, when the power of Heaven had broke them up: theſe alſo would have augmented the mighty Defluxions, and made them more violent and irreſiſtable. And this was one main end of GOD's breaking up thoſe Fountains; even to increaſe the Downfals of Water off the Mountains, and to make them ſo copious and fierce, as that Men might not be able to aſcend the Mountains. And truly for them to have fled to the Mountains to be ſaved from the Flood, down which ſuch impetuous Streams came rolling and roaring in moſt hedious ſort: would have been like plunging themſelves into the Sea, to prevent drowning.

And truly if any Houſes, Towns or Cities, ſtood ſo high upon Mountains, as to be above the Water-mark of the Flood: yet the aforeſaid Downfals of Water, would have ruined them all. Or if any could have ſupported themſelves by their great ſtrength, the Inhabitants would ſtill have been drowned in them. Which might be one

main Reaſon, why GOD appointed *Noah* to build an *Ark* (and not an *Houſe*, or a *Caſtle* upon any high Mountains) to ſave himſelf, and ſuch other Creatures as were to be preſerved.

7. A *Fifth Objection* may be drawn from *the likelihood of ſome other Animals eſcaping the Flood.* That is, ſuch as lived *within* the Earth, in the upper and undrowned parts of the Mountains. For however they could not get up on the Hills, or if they had been upon them, could not have harboured there; but muſt have been waſhed down into the common Gulf that ſwallow'd all: yet having their abode *under ground*, and perhaps a *good depth* under it too; they might be ſecure in their ſubterraneous Dwellings. For though the Waters fell in great plenty, and with as great violence; yet ſhedding off the Mountains apace, and haſting downward ſwiftly; they could not ſoak ſo far into the Earth, as to incommode, much leſs deſtroy the Creatures there lodg'd, and ſo well intrencht and fortified againſt them. The Conſequence would be no leſs, than that *Moſes* muſt faulter in what he relates; That *every living ſubſtance was deſtroyed*, Gen. 7. 23.

I anſwer. Where the Hiſtorian tells *this*, that every living ſubſtance was deſtroyed; he immediately puts a reſtriction or plain limitation upon it; adding אשר על פני האדמה, *which was upon the face of the ground.* So that if any creatures were ſo deep *under ground*, as to continue alive and ſafe, notwithſtanding the Deluge: this would be no contradiction or repugnancy to the Inſpired Writer. For ſtill *every living ſubſtance* might be deſtroyed which

which was *upon the face* of the Ground: and that was as much as he affirmed.

Left that Anſwer ſhould not ſatisfie, let me put in another. The Waters falling ſo plentifully and violently on the Mountains; where they could not ſoak in, and drown the Creatures earthed in them; by their continued beating and running upon the Ground for forty days together, they did either ſo ſettle it, that it ſqueezed them to death: or elſe ſo ſtop up the pores of it, that they were ſmothered.

8. A *Sixth Objection* may be taken from *the Quantity of Waters as like to exceed very much* (ſome may imagine) even ſo as to ſurmount our *ſuppoſed limit*. For they that iſſued from the Fountains of the Great Deeps, joined with thoſe that fell in the forty days; muſt needs have raiſed a Flood much higher than fifteen Cubits above the Plain of the Earth.

But the anſwer ſays, No: For beſides the huge deal of Water which the Earth drank up (eſpecially in its ſandy Regions) before its thirſt could be quenched; and the vaſt deal that ſank into its inviſible hollowneſſes, before they could be filled; and the abundance that was abſorpt by its numberleſs pits and capacious valleys, before they could be repleniſht, and the Water brought to a level: And beſides how much it then took up, to raiſe the Flood *one* Cubit around the Globe, as well upon the Sea, as dry Land; and how much more to raiſe a *ſecond* Cubit, than the firſt (the higher circumference being ſtill the larger;) and how much more to raiſe a *third* Cubit, than the Second; and

so on till the fifteen Cubits were full: Besides all this, I say, the Rains by which the Deluge was *chiefly* caused, might not descend at any *extraordinary rate* of violence. For however about the Mountains, they might be monstrous and intolerable; yet every where else they might be quite otherwise: and the immensity and destructiveness of the Waters they raised, may be imputed to the generality and duration of them, rather than to their excessive greatness. We are told indeed, *Gen.* 7. 11. That the *cataracts* or *windows of heaven were opened.* Yet that might betoken nothing extraordinary in the Rains, save their *continuance.* For *Mal.* 3. 10. GOD promiseth his People (as a signal mercy) to *open* (ארבות) *the cataracts* or *windows of heaven* for them. And what does the Expression there import? Why, no more than that he would send such moderate Rains, as should make their grounds fruitful. So says *Lyra*; GOD opened the Cataracts of Heaven, * *by giving rains and dews convenient to make the ground fruitful.* And if *the opening of the cataracts of heaven,* implys but an ordinary descent, or moderate downfal of gentle fructifying Rains and Dews: then notwithstanding these Cataracts were opened at the Flood, the Rains might then in most places distill, with a wonted gentleness and moderation. Which granted, there would be no danger of their swelling the Flood above that height to which our Supposition limits it. And though according to *Marsennus*'s account, forty days Rain might raise the Waters an hundred and fifty Feet: yet who can tell whether the Rains fell so fast in those forty days; as they did at the time, and place, when, and

* *Dando pluvias & rores ad fœcunditatem terræ convenientes.* In loc.

and where, he made his Experiment and Calculation? Others I am ſure are of the mind (and *Oſiander* for one) that they were only ſufficient to ſet the Ark afloat. And they quote that Paſſage for it, *Gen.* 7. 17. *The flood was forty days upon the Earth: and the waters increaſed, and bare up the Ark, and it was lifted up above the Earth.*

9. A *Seventh Objection* may be made from *the Raven which* Noah *ſent out of the Ark*, Gen. 8. 7. It is there ſaid, That *that* Raven *went forth to and fro until the waters were dried up from off the earth.* Whence ſome conclude, That he was forced to return into the Ark again and again, ſtill as he went out, becauſe by reaſon of the Waters, there was no convenient place of abode for him abroad. And conſequently they infer, That the Waters which were ſo high *then*, could not but cover the tops of the Mountains, when they were at their full height. To this it might be anſwered,

Firſt, That if the Raven *did return*, this does not argue that the Waters were then at ſuch a *mighty height* (and ſo that they had been higher than the *loftieſt* Hills) becauſe it is ſaid, That he *went to and fro* (that is, to and from the Ark, as our Objectors would have it) *until the waters were dried up.* So that his *returning* was not occaſioned by the exceſs of Waters, not ſuffering him to remain at large; nor does it prove them to have been ſo exceſſive as they would make them. For even when they were *abated*, and ſo abated that the tops of the Mountains were ſeen (ver. 5.) where he might have had both *reſt* and *prey*; ſtill (according to the *Hebrew Phraſe*) he was *going and returning* from and to the Ark.

Ark. Yea, he continued to do thus *all-a-long*, even *untill the waters were dried up from off the earth.* Which makes it plain, that as the excess of the Waters could not be the cause of his returning to the Ark; so his continual returning could not argue the Waters to be so excessive: inasmuch as he never ceased returning, till the Waters were quite dried up. But,

Secondly, I answer. The Raven in likelihood returned not at all. And therefore the *Vulgar* is positive in the case; *egrediebatur & non revertebatur*; *he went out, and did not return.* And so is the *Septuagint*; ἐξελθὼν οὐκ ἀνέστρεψεν. And *Bochart* says, That if the *Negation* be taken out of the *Original* Text, there will be no sense in it. And therefore he thinks that יצוא ושוב ought to be, ולוא ישוב. putting the *Future* Tense for the *Praeterperfect.* And then the Raven for certain did never return to *Noah.* And the *Arabian* Proverb intimates as much, אבטא מן עראב נוח. he *stays as long as* Noah's *Crow.* To which the *Latin* one is near akin, *Corvus nuncius*: Or, *Corvum misimus.* So that the Objection *against* us, will at last be a piece of an Argument *for* us. So far, that is, as the Raven's not coming home again, after he was sent out; shows the Waters were low: and that he had Food enough to live upon, and Room enough to fly up and down in from place to place; which might be that *going and returning of* his, mentioned, *ver.* 7.

Indeed the Dove which was sent out after, *found no rest for the sole of her foot, and* therefore *she returned to Noah into the ark,* verse 9. And no wonder. For though the Waters were much abated, yet still they were *on the face of the whole earth,* covering its Superficies in most places. And the Dove being a more

more nice and tender Creature than the Crow; might want proper Food and a warm Rooſt, and for the ſake of theſe, be glad to fly back to the Ark where it had found both. And therefore the ſecond time that it was ſent forth, it returned not till the *evening*; that is, till the coolneſs of the approaching night, made it ſenſible of the want of a convenient Lodging. And for the ſame reaſons (eſpecially it being a tamiſh Bird) it might perhaps have come back to *Noah*, when he ſent it out laſt: only the Earth and Air being now grown more dry, and warm, and pleaſant; probably it was tempted to fly ſo far from the Ark, as not to be able to find the way to it again. Yet its not returning might be *really* to *Noah*, what he took it to be; a ſign that the Waters were dried up.

10. An *Eighth Objection* may be *the Danger the Ark would have been in, of being ſtav'd or wrackt.* For if during the Flood, the tops of the great Hills had been all above Water; how eaſily might the Ark have run aground, and have been broken and ſhattered all to pieces?

It may be anſwered thus, The great Deluge from the Beginning to the End of it, was in great meaſure a *miraculous* work. Yea, even where GOD was pleaſed to make *Nature* his Inſtrument; He took her, as I may ſay, into his own hand, and wielded her by his own Omnipotent Arm; and ſo inabled her to do, what in her own way, and by her own ſtrength, ſhe could never have effected. Look into the inſpired Story, and what a great deal of miracle ſhall we ſee, in the very Præluſories or preparatives to that mighty Inundation?

Thus,

Thus, as GOD preacquainted the Patriarch *Noah*, with his design of bringing it in; so he ordered him to build an Ark against it came, to save himself and his Family, from that fearful ruine which was to attend it. He directed him of what Timber to make it, and of what Dimensions; how to frame it without, and to fashion it within: and the whole Vessel seems to have been all of his wise contriving. Such Creatures also as were to be kept alive for future propagation, he appointed *Noah* to admit into this Ark; inclining them at the same time, to come in their several species, and offer themselves to him. For as the Father says; * Noah *did not catch them and put them in, but when they came and went in, he suffered them* to do so. And thus much he will have signified, *Gen. 6.* 20. *Two of every sort shall* come *unto thee. Non scilicet hominis actu, sed Dei nutu. Not by the diligence of man, that is to say, but by the disposition of* GOD. And as he injoined *Noah* to receive these Animals into the Ark, and harbour them there; so likewise to provide sustenance for them, instructing him as to the quality and quantity of the same. So says the same Father. (a) *What wonder, if that wise and righteous man who also was divinely taught what was agreeable to every creature; did procure and lay up suitable nourishment to every kind?* And to the end he might have all in a due readiness against the time, GOD gave him a *week's* notice, just before the Inruption of the fatal Waters, *Gen. 7.* 4. And lastly, when the good Man and his Relatives entred the Ark (whose Cargo was such, as no single Ship, nor the mightiest Fleet could ever boast of)

* *Non ea* Noe *capta intromittebat, sed venientia & intrantia permittebat.* Aug. *de Civit. l.* 15. *c.* 27.

(a) *Quid mirum si vir ille sapiens & justus, etiam divinitus admonitus, quid cuique congrueret; aptam cuique genti alimoniam præparavit & recondidit?* Ibid.

of, though the Sea it navigated was as wonderful, as its Lading) the LORD himſelf is ſaid to *ſhut them in*, Gen. 7. 16. That is, by the Miniſtry of his Holy Angels.

And when the ALMIGHTY was thus *miraculouſly* ingag'd in ordering the *Preparatives* to the Flood; we may be ſure it was no leſs concern'd in bringing in the Flood it ſelf. And therefore GOD openly proclaims it to be his own Fact, and challenges and appropriates it to himſelf alone, as peculiarly belonging to his Providential Efficience, *Gen.* 6. 17. and 7. 4. And St. *Peter* expreſly declares, That *GOD brought in the flood upon the world*, 2 Pet. 2. 5. Where (upon view of the Context) it will appear, that the Apoſtle makes the bringing in of the Flood, to be as much GOD's Work, as ever it was to caſt the ſinning Angels down to Hell, to ſave *Noah*; to burn *Sodom*; or to deliver *Lot*: all which were undeniably immediate and miraculous Acts of his. And truly that the Windows of Heaven ſhould be opened; and all the Fountains of the Great Deep broke up: that they ſhould be opened and broke up on the ſame day: that they ſhould be ſo opened and broke up, as to yield ſuch a quantity of Water at that time, as they never did before, and never did ſince, and never ſhall do again: what could this be but a ſpecial and wonderful Work of GOD?

I might farther obſerve the like miraculous workings of the DEITY, in *ſhutting up* thoſe Windows of Heaven again; and in *ſtopping* the aforeſaid Fountains of the Deep; and in *drying up* the Waters of the Deluge ſo faſt, *&c.* but I wave that (as I have done other things) to avoid prolixity.

Now when the Flood in all the periods of it, was thus disposed and govern'd by an Omnipotent and *Miraculous* hand; that the same hand should at once defend and direct the Ark; and so guard and steer it, as to keep it from Ship-wrack: is not at all to be wondred at. We may rather wonder, and wonder very much, if any should think otherwise.

To which add, That a miraculous protection and care of the Ark, would have been altogether as necessary, according to the *Theory*, or the *Old Hypothesis*. For, according to the *Theory*, the Ark must have sunk as low as the falling Earth; and then have been thrown up higher than the highest Mountains; and have been toss'd with such terrible and hideous jactations, as that the worst which are suffered on the roughest Seas, would scarce be shadows to them. So that unless a miraculous Providence superintended it, how could it be safe? And therefore indeed the *Theory* represents it, with its Guardian Angels about it, in the extremity of the Flood. And then according to the *Old way*, the tops of the Mountains must have been above Water, all the time that the Deluge was waxing. And so without such a Providence again, the Ark would have been as much imperill'd by those Mountains (if not more) as if they had been drown'd no deeper than *we* suppose them. Yea, in that very juncture when the Flood (according to the common account) was at its highest; the Ark *struck* upon the Mountains of *Ararat*, and was *stranded* there. And to save it in such circumstances, a most miraculous Providence was necessary indeed. But then the same may as lawfully be challenged *by*, and ought as readily to be allowed *to*, *our* Hypothesis likewise.

11. Which grant; and then if in this memorable Flood, any difficulties be ſtarted, that Men are puzzled to make out: any *Phænomena's* ariſe, that are too big to proceed from *Nature* alone; and too intricate to be underſtood by *Reaſon*: lo, here's a *general* Anſwer to them, if not ſolution of them. The Flood was a *Miracle* in good meaſure. Or had ſo much miracle running through it, and interwoven with it; that all paſſages in it, are not to be accounted for by *Reaſon* and *Philoſophy*. And truly where *Nature* was over-ruled by *Providence*; it is but fit that *Philoſophy* ſhould give place to *Omnipotence*: and *Faith* ſway our Minds to aſſent to thoſe things, which *Reaſon* is unable to apprehend and explicate.

CHAP. XVII.

1. *The* Poſitiveneſs *of the* Theory. 2. *Noted in the* Engliſh Edition *of it.* 3. *Its Authors* Intentions *laudable.* 4. *The* Concluſion.

1. HAving gone over the ſeveral *Vital* or *Primary Aſſertions* of the *Theory*; I ſhall now only deſire leave, briefly to note the *Poſitiveneſs* of it. It being indeed of an unuſual Strain, and ſuch as is ſeldom found in a new *Hypotheſis*; eſpecially at its firſt ſetting up, and ſallying out into the World.

2. This *Poſitiveneſs* is very apparent, both in the *Latin*, and *Engliſh* Editions of the *Theory*. But I ſhall obſerve it only in the *latter*; that coming out *after* the other, and ſo with more deliberation and mature thoughts of things. It there diſcovers it ſelf in ſuch Paſſages as theſe:

I am willing to add here a Chapter or two, to ſhew that what we have delivered is *more than an Idea*, and that it was *in this very way* that *Noah*'s Deluge came to paſs, *pag.* 79.

As we do not think it an unhappy diſcovery to have found out (*with a moral certainty*) the ſeat of the *Moſaical* Abyſs,———ſo this gives us *a great aſſurance*, that the Theory we have given of a general Deluge, *is not a meer Idea*, but *is to be appropriated to the Deluge of* Noah, as *a true explication of it*, pag. 84.

That

That our Deſcription *is a reality*, both as to the Antediluvian Earth, and as to the Deluge, we may farther be *convinc'd* from St. *Peter*'s Diſcourſe, *pag.* 85.

We may *ſafely conclude* that this *is no imaginary Idea*, but *a true account* of that ancient Flood whereof *Moſes* hath left us the Hiſtory, *ibid.*

If they (the ancient Earth and Abyſs) were in no *other form*, nor *other ſtate*, than what they are under now, the expreſſions of the ſacred Writers concerning them are *very ſtrange and inaccountable*; *without any ſufficient ground, or any juſt occaſion for ſuch uncouth repreſentations.* I fear there is ſomething more than Poſitiveneſs in this clauſe; which occurs, *pag.* 93.

We have *proved* our Explication of the Deluge to be *more than an Idea*, or to be *a true piece of Natural Hiſtory*; *and it may be the greateſt and moſt remarkable* that hath been ſince the beginning of the World. We have ſhown it to be *the real account* of *Noah*'s Flood, *pag.* 96.

I confeſs, for my own part, when I obſerve how eaſily and naturally this *Hypotheſis* doth apply it ſelf to all the particularities of this Earth, hits and falls in ſo luckily and ſurprizingly with all the odd poſtures of its parts, *I cannot, without violence, bear off my mind from fully aſſenting to it*, pag. 113.

To ſpeak the truth, this Theory is *ſomething more than a bare* Hypotheſis, *pag.* 149.

It will never be beaten out of my head, but that St. *Peter* hath made the *ſame diſtinction* (we make of the Antediluvian Earth and Heavens from the Poſtdiluvian) ſixteen hundred years ſince, and *to*

the

the very ſame purpoſe; ſo that *we have ſure footing here again, and the* Theory *riſeth above the Character of a bare* Hypotheſis. ——— *We muſt in equity give more than a moral certitude to this* Theory, *pag.* 150.

I think there is nothing but the uncouthneſs of the thing to ſome Mens underſtandings, the cuſtom of thinking otherwiſe, and the uneaſineſs of entring into a new ſett of thoughts, that *can be a bar or hindrance* to its reception, *pag.* 170.

The *Theory* carries its *own light* and *proof* with it, *pag.* 274.

Theſe are the Vitals of the *Theory*, and the Primary Aſſertions whereof I do *freely profeſs my full belief*, pag. 288.

Now I confeſs, I ſhould have been much at a loſs, whither to impute ſuch extraordinary poſitive confidence, as ſhows it ſelf (by theſe excerptions) in a Man ſo ingenious, touching things ſo precarious; had he not told me in this *Maxim* of his own: *A ſtrong inclination, with a little evidence, is equivalent to a ſtrong evidence*, pag. 297. Which conſidered; we need not wonder that ſtrong Perſwaſions ſhould ſometimes be built upon weak grounds. Or to ſpeak it in the *Theoriſt*'s next words; *we are not to be ſurpriſed, if we find Men confident in their Opinions many times far beyond the degree of their evidence.*

3. Yet that his Intentions, in conpoſing and publiſhing his Book, were good and laudable; we have no reaſon to doubt. His own Declaration ſpeaks them ſo. *I have no other deſign than to contribute my endeavours to find out the truth in a ſubject of ſo great*

great importance, and wherein the World hath hitherto had so little Satisfaction, pag. 97. A noble aim; but he that would cleverly hit the mark, must beware of shooting through Scripture, and wounding it at the rate the *Theorist* has done.

4. To Conclude. If so be, sincere and upright Intentions will justifie the failures of a Pen, and in any measure serve to extenuate or excuse them; I can take up that Plea in behalf of mine. And whereas in the new Explication of the Deluge, I may seem to have run out into a kind of *lax* interpretation of one or two Texts of Holy Scripture; I have sufficiently apologiz'd for that excursion already, by owning that (besides it is necessary to expound those Scriptures a new way, upon the account of the old *Hypothesis* of the Flood) it was made but to vie with the *Theory*; and to try if we could hit upon another way of explaining the Deluge that might pass for *rational* and intelligible. And therefore I only add this, which I do most heartily, I had rather, much rather my Papers should be burnt to Ashes, and my self with them; than that I should knowingly and wilfully write any thing, in way of opposition *to*, depravation *of*, or derogation *from*, any Divine Truth.

Οὐ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

F I N I S.

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